

THE SPIRIT OF MISSIONS.

VOL. LXI.

JANUARY, 1896.

NO. 1.

ABSTRACT OF PROCEEDINGS OF THE BOARD OF MANAGERS

AT ITS MEETING, TUESDAY, DECEMBER 10TH, 1895.

—THE following elected members were present: The Right Rev. Drs. Doane (Vice-President, in the chair), Whitaker, Niles, Scarborough, Peterkin, Starkey, Potter, Rulison, and Worthington; the Rev. Drs. Hoffman, McVickar, Eccleston, Smith, Shipman, Applegate, Brown, and Greer, the Rev. Mr. Brewster, and the Rev. Drs. Vibbert, Anstice, and Christian; and Messrs. Vanderbilt, King, Mills, Cutting, Whitlock, Chauncey, Marvin, and Thomas. The Right Rev. Drs. A. Leonard and Rowe, of the *ex-officio* members, were also present. The Right Rev. Dr. Rowe, who was consecrated Bishop of the Alaska mission on St. Andrew's Day, and John B. Driggs, M.D., for a number of years missionary physician at Point Hope (north of the Arctic Circle) Alaska, were presented to the Board by the Vice-President and Bishop Rulison respectively.

—By the Treasurer's statement it appeared that the receipts to the first of December (exclusive of specials and legacies) were \$5, 507.52 less than for the corresponding period of the last fiscal year.

—In response to a communication from the Presiding Bishop the following resolution was adopted:

“*Resolved*: That the Rev. Henry Forrester, nominated by the Presiding Bishop, be appointed under the resolution of the Board of Missions as the clergyman of this Church to whom for the year 1896 shall be assigned the duty of counselling and guiding the work of those Presbyters and readers in Mexico who have asked for the fostering care of this Church to be extended to them as a mission, *provided*, that this Board is not responsible for his salary unless from funds especially contributed for Mexico.”

—A communication from the Bishop of New York inclosed for the information of the Board a circular letter received by him from the Bishop of Newfoundland, making an accounting of all sums received in answer to his appeal issued in consequence of the great fire in St. John on July 8th, 1892. Bishop Potter commented as follows: “The inclosed furnishes an example which our Missionary Bishops might wisely follow. It is an illustration of exact and honorable stewardship, the absence of which in similar cases in our own communion will continue to be a grave discredit until your Board has courage enough to insist that it shall be ended.”

—Bishop Garrett informed the Board that the primary convention of Northern Texas as a diocese had been appointed to meet on the 19th day of December, and he was assured that the Board would extend to the new diocese the same terms in the matter of the endowment funds within its control as were prescribed in the cases of Oregon and Colorado.

—Communications were submitted from twenty of the Bishops having Domestic missionary work under their jurisdiction, with regard to appointments, stipends, etc., when suitable action was taken. All the letters heretofore received asking for increased appropriations and one of similar tenor then presented were brought under

renewed consideration. The sum of these requests was \$4,965, and the Board was constrained to say that, while it would gladly appropriate all that was so asked for by the several Bishops, it reluctantly resolved in the present state of the treasury that no action should be taken. In the case of Western Colorado, however, now annexed to the jurisdiction of the Bishop of Nevada and Utah, the request being that \$1,000 per annum from the amount heretofore appropriated for the salary of a Bishop for that jurisdiction be allowed for the purpose of employing an archdeacon, it was granted, and the balance of the \$3,000 appropriated for such Bishop's salary cancelled; and in the case of Northern Michigan, now a diocese, in view of the fact that no appropriation was made to it while it was a missionary district, and its present need being set forth clearly, a grant was made at the annual rate of \$1,200 per annum; both of the foregoing appropriations being limited as to their term by the general action of the Board, which now extends only to March 1st, 1896.

—Bishop Rowe announced that it was his purpose to live temporarily in Juneau, Alaska, and that he intends to proceed to the Yukon country for a visitation at the opening of spring. The Rev. Dr. Nevius being about to retire from his temporary residence in Juneau, the Rev. H. Beer, with the Board's approval, was appointed as missionary there with the understanding that the residents would contribute about one-half of his salary. The letters from Alaska received during the autumn, large extracts from which have been published, were brought under review. The announcement was made to the Board by authority of the Bishop of New York that provision had been made for the salary of the Missionary Bishop of Alaska for the next three years, and the Board by resolution expressed its high appreciation of the value of Bishop Potter's services. The Bishop's salary was fixed at the usual rate, with a suitable allowance for travelling expenses within the jurisdiction, and arrangements were made for the journey of the Bishop and family and the Rev. Mr. Beer and wife to the field.

—Question recurring upon the disposition of the united offering of the Woman's Auxiliary, made at St. Paul, Minnesota, October 3d, 1895, which had been laid over for a conference with the officers of the Auxiliary, it was resolved that the fund should bear the name of the Woman's Auxiliary Missionary Episcopate Fund, and that the income until the next General Convention should be applied to the payment of the salary of the Missionary Bishop of Oklahoma and the Indian Territory.

—A special committee appointed at a previous meeting, reported upon the resolution of the Board of Missions in Minneapolis appropriating a certain portion of the Enrolment Fund to the founding of an industrial school for the education and evangelization of the Colored people, that they had taken legal advice upon the subject, and upon their recommendation the following resolutions were adopted by the Board:

"Resolved: That the Board of Managers finds itself unable to comply with the terms of the resolution adopted by the Board of Missions in Minneapolis in October last, with reference to the Enrolment Fund, from the fact that the resolution of the Board of Missions of October, 1892, 'that all sums appertaining to the Enrolment Fund now in the hands of the Treasurer of the Domestic and Foreign Missionary Society and all sums that may hereafter be contributed to said fund, shall be securely invested and held intact as principal only until said fund shall amount to \$1,000,000,' established an absolute moral and legal agreement with all subscribers.

"Resolved: That the Board of Managers ask for additional subscriptions to the Enrolment Fund with the hope that at some no very distant date the design of those who originated the fund may be carried out and the full sum of \$1,000,000 secured."

—Letters were submitted from Bishops C. M. Williams, Schereschewsky, F. R. Graves, and McKim, and from several of the missionaries in China and Japan.

Bishop Williams's address for the future will be Osaka, Japan. Bishop Schereschewsky began the work of transcribing his version of the Holy Scriptures into Chinese character a week after his arrival in Shanghai. He had the assistance of two very good Chinese scholars and was working eight hours a day. He was gratified to find that he could accomplish this with greater ease than he had anticipated and is reported to be making rapid progress. Archdeacon Thomson wrote that the issuing of vile literature against foreigners continues; indeed had rather increased of late. The native papers even in Shanghai print articles intended to stir up the people and deceive them as to the condition of affairs. He adds: "The Lord reigneth and out of all will surely come the establishment of His Kingdom over China and the downfall of the vast systems of heathenism. May the day be hastened." The Rev. Mr. Partridge reported that they had finally secured the piece of ground necessary to square out their hospital compound for which appropriation was made by the Board several years ago. It is a great relief as the owner has been endeavoring by most objectional methods to make the mission purchase the land at an exorbitant price.

—The officers of the Board were re-elected, and the standing committees for the coming year duly chosen.

—The contract for the publication of *THE SPIRIT OF MISSIONS* and of *THE YOUNG CHRISTIAN SOLDIER* for the ensuing three years was awarded to Mr. A. G. Sherwood.

REPORT ON THE REPORT OF THE PRAYER BOOK DISTRIBUTION SOCIETY.

To the Board of Missions :

THE committee to whom was referred the first triennial report of the Prayer Book Distribution Society would express the interest with which they have considered this admirable document.

It is our present purpose chiefly to emphasize what appear to us to be the salient and most important points thus brought to our attention.

It is desirable to bear in mind that the object of the society is not of itself to distribute the Prayer Book, but rather to *promote* the distribution by others of this precious volume. The society has no funds for this purpose, and can only accomplish the work entrusted to it by the aid of kindred societies and of individuals, whence the necessary financial means may be secured.

We gratefully recognize the fact that such societies are already, and in some instances have been for many years, in existence, and that not a few laymen have from time to time contributed generously to this same work. We earnestly hope that their benefactions and labors may be continued upon even a wider basis than may have hitherto been deemed expedient. We further trust that the number of societies auxiliary to the Prayer Book Society—some of which have been already organized—may in the near future be largely increased. In this event, we feel that the objects of the society will be greatly advanced. We therefore beg, with all due respect, to call the attention of the several dioceses to the desirability of forming such auxiliary associations.

Your committee would especially commend the project, entered upon already to some extent, of distributing Prayer Books among our seamen in the various parts of our widely-extended country, as also among our almost innumerable hotels. Many instances could be mentioned of the immediate and permanent benefit resulting from what has thus far been done in this direction, and it needs but an extension of such efforts to produce a corresponding increase of the most beneficent results.

Neither should our soldiers be overlooked. During the late civil war the Prayer Book became the constant and helpful companion of many who up to that period

had known but little of its worth. Many new friends might be gained for it in times of peace; and we hope that our military brethren may not be forgotten in the operations of this society.

The society, with pardonable satisfaction, reminds the Church that chiefly through its agency the price of the cheaper editions of the Prayer Book was reduced to fifteen cents. This was, and is, a great aid in promoting its circulation; and we are very thankful for what has thus been accomplished. We hope, however, to see even greater reduction in its price. Why should we not have a dime Prayer Book? We have dime magazines and dime novels. What could better counteract the baneful influences that emanate from many of these sources than the dime Prayer Book? Your committee believe that the suggestion is a practical one, and that, if carried out, it would result in a vastly increased circulation of a volume that we wish eventually to see in the hands of every American—man, woman, and child.

This is not the time nor the place to enter upon a treatise concerning the value of our great treasure. It is too well known and generally recognized to require anything more of us now than an earnest appeal in behalf of any and every proper effort to promote its distribution, well persuaded of the power for good belonging to such an agency in promoting Church doctrine and Bible truth.

Your committee would offer and ask the adoption of the following resolution, viz:

Resolved: That the Board of Missions heartily commends the work of the Prayer Book Distribution Society, and wishes that it may be afforded the necessary means for the wider extension of its operations.

(Signed)

LEIGHTON COLEMAN,
CAMERON MANN,
N. PENDLETON SCHENCK.

MINNEAPOLIS, October 10th, 1895.

LET US REASON TOGETHER.

At the meeting of the Board of Missions in Minneapolis, last October, a report was read by the Bishop of Kentucky which the chairman pronounced the ablest report that he had ever heard in that body. The report began by calling upon "the Board of Missions devoutly to recognize the good providence of God in the most encouraging results of the missionary work during the three years just ended and in the present financial condition of the Society," and then proceeded to enumerate under five distinct heads the reasons that the Board had for giving praise to God.

In the conclusion the following resolution was offered and adopted:

"Resolved: That the Bishop presiding now bid this Board to offer to Almighty God our praise for all these His good gifts."

The presiding officer did then and there summon the Board to unite with him in worship, with devout thanksgiving. It was a solemn recognition of the Divine favor during those years, and especially during the last year, when by unusual liberality a great burden had been lifted and the Missionary Society freed from debt.

The Board of Missions felt encouraged to direct that the appropriations, which had been made for the first three months only, should be extended to the end of the year, September 1st, 1896, and also that an increase of expenditures

should be made in certain directions where they were very much needed. This action was taken in the confidence that the clergy and laity in all parts of the land would supply the money to support the work, and hence, before giving direction as to the extension and increase of the appropriations, the Board adopted the following resolutions:

Resolved : That this Board earnestly entreats the clergy of the Church to set before their congregations regularly, frequently, and with minute detail, the needs of the mission work in men and in money, and diligently to exhort their parishioners to larger offerings of themselves and their means to God for the accomplishment of His redemptive work.

Resolved : That every parish and mission of this Church is expected to contribute to the treasury of our Missionary Society annually for the next three years.

Resolved : That every parish and mission which has contributed during the past year is expected to contribute annually during the next three years, a sum at least one-fourth larger than it gave last year.

"Relying upon these expectations," the Board of Missions, speaking for the whole Church, said: "*Let us go forward.*"

Four months of the year have passed, but yet there are no signs that the people are awake to the absolute necessities of the situation. The contributions, instead of increasing, are not so large as they were a year ago. The appropriations for these four months are about \$160,000, and the contributions are only about \$60,000; consequently the work is now being sustained on borrowed money. It should be said that it is usual, early in the fiscal year, to borrow money until the large contributions are received after the first of January; but we shall be in the same position on the first of March that we were in last year unless there be a very large increase of receipts meanwhile.

It cannot be expected that the Board of Managers will plunge headlong into overwhelming debt. They can only appropriate what they have reasonable prospect of receiving. Consequently, in view of the receipts, they extended the appropriations to March 1st only. That is the situation to-day. The Bishops and missionaries have good reason to feel anxious for the future.

At their meeting on February 11th the Board must decide the question of appropriations after March 1st. Shall they be encouraged to continue them to the end of the year, or must it be said to those at the front that the Church will not longer support its missions?

Brethren, will you bestir yourselves and stir up one another without delay? Will you let the Board of Managers know before February 1st what may be depended upon? If a great rally should begin at once, if in every parish a decided effort should be put forth in this month of January, the aspect might be wholly changed. The remedy is with the Church, and it is not difficult if we will all put heart into a common effort.

CONCERNING THE APPROPRIATIONS.

THE *Church Messenger*, of South Carolina, devoted to work among the Colored people in that diocese, in referring to the Commission on Work among the Colored People, says :

This body has been reappointed by the Board of Managers of the General Board of

Missions, and Bishop Penick retained as special agent. The General Board has granted at the rate of \$70,000 a year for the next three months, for work among the Colored people. This is a considerable increase; but, alas, there was not faith enough in God, through His people, to make it outright and final, but only for three months, "to see," to experiment with Heaven, whether the powers there would endorse the act, and the saddest thing is, that the Board seems justified in its lack of faith. That is the world's way, and so much of the world and its methods have penetrated the Church that she no longer has the power of the "strong man armed" to command even her own household in this, her highest sphere, of missions, not to speak of thrusting out the intruder. This is the worst possible policy, this *testing* the soldiery of the Cross, as to whether it will follow its leaders or not. It will not follow, for the *leaders* have not faith, are doubtful, timid, and the "rank and file" will want the inspiration of a bold leadership, and, in certain contingencies, a daring one, and in some conditions, a dashing one! However, let us congratulate the Church Commission, that for three months we shall hope for a so much larger sum; provided that the faithful "pay up!"

CONSECRATION OF BISHOP ROWE.

THE Rev. Peter Trimble Rowe was consecrated Bishop of Alaska, in St. George's Church, New York, on St. Andrew's Day, November 30th, 1895. The Right Rev. Dr. Doane, Bishop of Albany, was the consecrator by appointment of the Presiding Bishop and was assisted by the Right Rev. Dr. Potter, of New York, and the Right Rev. Dr. Davies, of Michigan. The following Bishops took part in the consecration service—Bishop Whitaker of Pennsylvania, Bishop Starkey of Newark, Bishop Brewer of Montana, Bishop Talbot of Wyoming and Idaho, Bishop Leonard of Nevada, Utah, and Western Colorado, Bishop Wells of Spokane, and Bishop Brooke of Oklahoma. The sermon was delivered by Bishop Talbot from the words, "Depart, for I will send thee far hence to the Gentiles."

Bishops Leonard and Brooke presented the Bishop-elect. The attending Presbyters were the Rev. John McCarroll, M.D., of Detroit, Michigan, and the Rev. Henry Beer, of Redwood Falls, Minnesota. The Rev. Dr. Langford presented and read the testimonial of the House of Deputies, and the Rev. Dr. Hart that of the House of Bishops. The professors and students of the General Theological Seminary, in academic gowns, followed the choir and preceded a large number of the clergy and the Bishops in order. The church was filled with a large congregation, and the service throughout was most impressive. The appointments of the service were befitting the occasion, and the rendering of the music by the choir of St. George's was beautiful and ennobling. At the conclusion of the service the Bishop of Alaska received expressions of congratulation and good wishes from a large number of friends, who will follow him with earnest prayers to his distant field of work.

RECEPTION TO BISHOP ROWE AND FAREWELL SERVICE.

THE Church Missions House was thrown open on the evening of Saturday, November 30th—St. Andrew's Day—and every one was made welcome to offer greetings to the new Bishop of Alaska: the Bishop and Mrs. Rowe stood in the

Library from eight to ten o'clock, and a steady stream of visitors paid their respects to these brave missionaries. Among those who called were several of the Bishops who had been at the consecration in the morning, and a number of the visiting and of the city clergy, as well as a large representation of the laity, men and women.

On the morning of Monday, December 16th, a service was held in the Chapel of the Church Missions House to take leave of Bishop Rowe, who on that day turned his steps from New York towards the distant field to which the Church has commissioned him. He was to spend Christmas in his old home, Sault Ste. Marie, Michigan, and thence, in January, to pursue his way to Alaska. The congregation overflowed the Chapel and a large number received the Holy Communion, which was celebrated by Bishop Rowe, and listened with deepest sympathy to his address. The Bishop spoke in part as follows:

This is a very solemn moment to me. My thought is carried back to that early day of the Church when the brethren assembled with the great Apostle to the Gentiles to break bread with him; to break bread after the Master's blessed wish and command, before he went forth upon his journey through perils by water and by land. And as this was so comforting and strengthening to the great Apostle you can imagine how I feel. That scene of long ago seems to be brought down to this very hour. Again I see the Master in the upper room, when Heaven seems to be open to His words—the Great High Priest interceding there in connection with the institution of the Blessed Sacrament. "For their sakes I sanctify myself."

The Master had already met the cross. After that solemn service when He had sanctified Himself for their sakes, what followed had gone before, had been undergone in that holy Sacrament, and so you and I to-day sanctify ourselves in that Sacrament for their sakes, for the sake of those who are near us, among us, looking to us. They are influenced by our life and example. For their sakes I sanctify myself. Those only who know the Christian's spirit know how beautiful and noble it is in all its sublimity—not for self but for their sakes. So may we ever go on and go forward in the Master's work. For their sakes I sanctify myself.

May I be permitted to add that in going forth from you now, feeling not only cheer and strength in my own heart, I go forth as your servant to bear your greeting, your cheer, your sympathy and encouragement to those far off, loving and heroic workers in the Master's field in the great waste or centre of Alaska. That they will be cheered and strengthened who can doubt when I carry them your loving messages and indicate your sweet and noble spirit.

We need the grace of patience. May I learn, may I have deeply written upon my heart the sense of simply doing my duty, not looking too much for results, though the human heart does crave for these. May I feel content simply to be a sower of the seed in God's field, content to have others follow and reap the harvest there! May that be my spirit! Paul may plant and Apollos may water, but it is God that giveth the increase.

I thank you from the bottom of my heart for the encouragement, sympathy and interest which I have received at every hand. I am a stranger to most of you, but I have had held out to me the uplifting hand of friends in the great cause in which we, I trust, are all interested. I have been borne up and elevated and I shall carry away remembrances sweet and refreshing and strengthening to that far-off place. I crave with the earnestness of St. Paul, brethren, pray for me that I may be able to speak as I ought to speak the sweet Gospel of Jesus Christ to the poor, ignorant and blind in the far-off places to which the Church sends me. May I go now as your

messenger, a messenger of the Lord, to be but a voice crying in the wilderness "Prepare ye the way of the Lord." Brethren, pray for me. I do and will wait upon the Lord for power. And as you pray for me so will I pray for you, that God will give you abundantly the will to do His will and help on the consummation of that time when the kingdoms of this world shall become the Kingdom of our Lord Jesus Christ.

THE QUESTION IN THE EAST.

THE accounts of Turkish massacres of Christians during the past months have sent a thrill of horror through the Christian world. But it may be doubted whether many of those who have shuddered at the reading have remembered that the same atrocities have been going on for four long centuries, or have stopped to think that wherever the rule of the Ottoman Turks has come there the proverb has been fulfilled, "Where the Sultan's horse-hoof falls grass never grows." How few remember that, while Ottoman Turks are Mohammedans, not all Mohammedans are Ottoman Turks. How fewer still understand that the Sultan of the Ottoman Empire is also the Kalif or Supreme Pontiff of the Mohammedan world—Persia and Morocco probably excepted—and is the eastern analogue of a potentate who claims spiritual and temporal power in the West. How have people, generally, forgotten even later atrocities, paralleling those of to-day; massacres in Chios; massacres in Lebanon and Damascus, when 5,000 men, women, and children died by the sword rather than deny the Lord that bought them; or the frightful deeds of the Bashi-bazouks, which brought on the war of 1876 in Bulgaria. If the Turkish monarchy has been "a despotism limited by regicide," it is equally true that Turkish history has been persecution intensified by massacres.

Moreover, for four centuries and a half the Ottoman Turks have shown no power of assimilating any peoples to themselves, nor any capacity of being assimilated. They have stood separately and alone in their miserable and fanatical isolation. They have, indeed, been brought into contact, more or less, with various European nations. But what have they to show for it? Some titles, such as Highnesses and Excellencies; frock coats, trousers, varnished boots, and a very thin veneering of what looks like civilization, but what, on being scratched, instantly reveals the barbarian underneath it.

But, we are told, in regard to the massacres of Armenians, which have been and still are going on, the Sultan has promised that they shall be stopped, that provision shall be made against their occurrence, and that reforms shall be instituted in the administration of Armenia. The massacres, however, are not stopped, provisions against them are not made, and reform is still in the air. Meantime the "Great Powers" are very patiently waiting on the Sultan's pleasure for the beginning of his promised measures, and, apparently, are shrinking from wounding his susceptibilities and questioning his honor! If this line of action is adhered to indefinitely, the great body of the Armenians will be slaughtered, and reform for Armenia will become both easy and useless.

One is fain to ask, What reason does past history afford for believing that the Sultan's promises are likely to be fulfilled? The answer to that question is not far to seek. Greece was practically set free by the intervention of the

European powers in 1827. The then Sultan Mahmoud promised all sorts of reforms, and protection to his Christian subjects; and nothing came of his promises—not one of them was ever carried out. At the close of the Crimean War in 1856, the Turk was received into the “concert” of European powers, and Abd-ul-Medjid again promised various and important reforms; not one of these promises was ever carried out, unless some few may have been in or near Constantinople, but never in the provinces. When the revolt and war that began in 1875 was ended, and the six powers sat in conference at Constantinople—a conference in which the Turk was allowed to sit and preside—a great deal of good advice was given, but the only apparent result reached was the appearance of a sham constitution for the Ottoman Empire, which was never carried out, and would have amounted to nothing if it had been. Things have only gone from bad to worse; and if all these years have proved anything, they have proved, and the “Great Powers” ought to have found it out, that all these documents and proclamations that have been issued, all these “irades, tanzimats, hatt-i-sheriffs, and hatt-i-houmayouns, are all so many names which the copiousness of the Turkish language has devised to express the single idea of waste paper.” Yet they do not appear to have learned the lesson, and talk about the Sultan’s susceptibilities, and sense of honor, and the time that must be allowed him to carry out his reforms, as if, at all events, these massacres could not be stopped at once—or, rather, could be if the Turkish Government was really a government at all, in any true sense of the word.

The difficulties on the part of the powers arise from jealousies, suspicions, and selfish considerations. Two phrases sum these difficulties up: “the balance of power in Europe,” and “British, or French, or German, or Austrian, or Russian, interests.” As to the first of these phrases, it is simply a delusion. The Congress of Vienna—in 1815—thought it had adjusted the “balance” once for all; and when the gentlemen who—literally—had “danced so charmingly” in Vienna, went home, what had become of it? As to the second phrase, one may be pardoned for thinking that there may be things even on earth, which in the sight of God and man are more important than British or any other national interests. And, moreover, it is a thinkable proposition, that the “integrity of the Ottoman Empire”—a phrase that has been much in evidence for many years—is too doubtful a boon to mankind to be allowed to balance a reign of brutality, murder, lust, and oppression, such as the world has rarely seen.

What is the position of the Sultan, and why can nothing be expected from his paper promises? In the first place, his double character as Emperor of the Sublime-Porte, and Kalif of the Mohammedan world intervenes. As the latter potentate he cannot go counter to the Koran, or the Multka; this last being a digest of Mohammedan canon law, which has greater weight in Turkey than Lyndwood, Coke, and Blackstone have in England, and which neither Sultan nor government can change nor abrogate. Now, without such change or, possibly, abrogation, the reforms promised in the empire *cannot* be made, and it is the idlest of all idle dreams to expect them. Should they be attempted the Kalif could be Kalif no longer.

Then, again, the Sultan is controlled not only by the considerations just named and the agencies connected with them, but also by the ring—as we call

it—at Constantinople. There is not a doubt that the orders for the late massacre issued from the imperial palace. Oh! but then the Armenians made the first disturbance, and then, and not before, they were attacked. The first disturbance! yes, and it came about because a Christian was roused to repel robbery, a father or a brother tried to defend the honor of a daughter or a sister, a husband or a son was driven to avenge an outrage on a wife or a mother. There is no legal remedy for these outrageous wrongs, no real defence against any act of tyranny. And then, because a man has recourse to that to which he has a right—inalienable and God-given—to recur when all else fails, Christians, Armenians, or others, are said to begin the disturbances, and there are people credulous enough to believe it.

All these considerations show the utter hopelessness of any reforms in the administration for Armenians, our fellow-Christians, members of an ancient Church, which but for a verbal misunderstanding would be to-day in full communion with the Orthodox Eastern Church, whose sufferings have lasted through centuries and whose present condition is deplorable in the extreme. They may be ignorant, they may be superstitious, they may be a great many things that are not what we might wish, but they have been called to do what we never have been, namely, to lay down their lives rather than deny the Lord Jesus Christ; and this they have done by thousands upon thousands. Should we, with all our fancied superiority, have done any better?

So long as the present deadlock among the "Powers" continues, so long will the present atrocities—which increase in their horrors as each day opens up fresh revelations—also continue. Long years of practice have made the Turkish authorities adepts in playing off national jealousies to their own advantage. The measures which alone can be effective are, first of all, a demand, too serious to be trifled with, that the massacres shall cease thoroughly and really; secondly, some sort of autonomy to Armenia; if not absolute independence like that of Greece, at least self-government with an annual tribute to the Porte; thirdly, a real, not a merely nominal, allowance for Christian enlistments and a provision for the admission of Christian evidence in courts, and that not merely in Constantinople but in the provinces as well.

And yet behind all these things, and behind any provisional remedies and safeguards there stands the question as to the empire itself. Is it to continue, or to be—like other things that cannot or will not be mended—ended? It is simple nonsense to speak of the "Turkish Government." There are good governments and bad governments, and even a bad government may, possibly, be called a government. But the Turkish rule is not a government. It is simply an armed occupation of the countries it oppresses. Many years ago, an educated and intelligent observer, long resident in Turkey, said to Mr. Senior, "As for the integrity of Turkey as a permanent arrangement it is *impossible*. We may dose her with Hatti-Houmayouns, but she is past physic. She is worse than a corpse—she is a corpse in a state of decomposition," and the decomposition is continually and continuously going on. The end must come, whether the Powers will it or not. And when it does come mankind may well rejoice, and be thankful that they are freed from any further contact with a festering mass of moral putrefaction.

OUR COUNTRY'S GREATNESS.

TRULY this is a great country. Great in the extent of its territory, great in the number of its population, great in its material resources—agricultural, universal, commercial—great in its present development, but still greater in its undeveloped capacity. Comparing the country to-day with what it was a century, or even half a century ago, it has made great strides, which excites the wonder of the world. It has grown from infancy to manhood, and yet it seems to be but at the beginning of its possibilities in numbers, wealth, and power. Its influence to-day is world-wide among the nations.

But true greatness must always be in moral strength—great in goodness, great in virtue, great in courage, great in intellectual force, directed to the attainment of noble ideals. This is the kind of greatness which will be irresistible and enduring, and which will make its power increasingly felt, and make the future of our country illustrious. We must have high standards and pursue them with unerring aim and with steadfast purpose. We must educate, educate, educate, and the possessors of material riches can do no better thing with their wealth, can bestow no greater boon upon their country, than by laying foundations broad and firm, and erecting monuments which shall endure in the growth of intellectual and moral power among the people. James Russell Lowell said: "What we want is an active class, who shall insist in season and out of season that we shall have a country whose greatness is measured not only by its square miles, its number of yards woven, of bags packed, of bushels of wheat raised, not only by its skill to feed and clothe the body, but also by its power to feed and clothe the soul; a country which shall be as great morally as it is materially."

Christianity is the only guarantee for the loftiest attainment. Christian education is the only means for lifting our country to the highest elevation. Christian virtue, bred in the hearts and lives of the people, will make our country truly great in the sight of man and in the sight of God, and the favor of God the Almighty will be upon it to all generations.

HE LEARNED THE JOY OF GIVING.

BISHOP NICHOLS, of California, pays a well deserved tribute in the CHURCHMAN to the late George W. Gibbs, of San Francisco, who was identified with the Church in California at its beginning in 1849, and has ever since been its most generous benefactor, participating in its every important interest. His brothers, Major Theodore K. Gibbs, of New York and Newport, and Mr. C. N. S. Gibbs, of San Francisco, are both well known generous contributors to religious objects.

Of the late George W. Gibbs the Bishop writes:

"Always positive and outspoken, knowing no reticences of opinion, he built up a fortune with a sustained and ever unimpeached integrity that, to the business world, was a constant and effective proof of the genuineness of his unswerving interest and activity in his Church. He never rose to be one of the multi-millionaires of California; but it would seem to be from deliberate choice that he did not. He told the writer that when he had accumulated an amount which seemed to be ample for him, it became his cherished ambition to distribute, rather than to hoard his in-

crease, and so he was willing to see contemporaries, with no better advantages than himself, add million to million as years went on, while he, in manifold ways of which few people knew, learned the joy of giving. When his riches increased he set not his heart upon them. It is known that for the last ten years his gifts have averaged at least \$50,000 a year, and when one recalls some of the larger gifts of that time, it is easy to regard that as an under rather than an over statement."

The Bishop enumerates some of the larger gifts of Mr. Gibbs's, and adds:

"If the mistake is so often made, that because great fortunes have been made in California, the Church there has blank checks galore to fill out, it is a somewhat striking fact that, in the late Mr. Gibbs, she had a layman who only failed of a great fortune because he was one of the most generous Churchmen of his generation. If large gifts do not always follow a large fortune in this case a large fortune did not follow large gifts. And who will say that in his simple, straightforward, unassuming, even shrinking habit of giving, he did not find joy as he gave? His settled faith and character, his love of his Church, showing itself as much by his gifts of time and service as by his heading the subscription lists, lifted him above the level of the philanthropist to that of the Christian, faithful in his stewardship over what God had given him.

WHICH IS THE GREATER PHENOMENON?

THE *Church Missionary Intelligencer*, referring to a recent meeting for the dismissal of a large number of missionaries to various Foreign fields, says:

The Bishop of Killaloe, in an able article contributed to the *Dublin University Missionary Magazine* on the "Connection between Christian Missions and the Evidences of Christianity," makes a very telling reference to such occasions. He says: "Day by day we see men and women, well educated and cultured, with comfortable prospects before them, voluntarily determining to leave home, country, and kindred for arduous and lonely work in distant lands. They expect no guerdon of riches, only a scanty maintenance. They look for no prospect that would tempt ambition, only a life of toil. Fame's trumpet, they know, will make no proclamation of their achievements. Obscure efforts in remote parts of the world among half-civilized or entirely savage peoples—to these efforts they deliberately devote their lives." The Bishop calls this a "noteworthy phenomenon." And truly it is, and well deserving the attention claimed for it. But if to the unbeliever the exhibition of devotion to the Lord's will and obedience to His Word on the part of a few is evidence of the reality of their unseen God and Saviour, what an evidence to the amazed intelligences of Heaven of the power of self and of the world over the people of God must be the apathy still shown by a large portion of the Church towards the needs of a world redeemed but left in ignorance of its redemption. Which phenomenon, after all, is the more noteworthy? For our readers, at all events, the latter is likely to be the more wholesome to contemplate.

CONTRASTS.

THE two letters which follow present a contrast which may prove suggestive. The first letter is from a rector:

I have just been reading the December SPIRIT OF MISSIONS, which appeals strongly to me, and I long to do something for the work of the Church. It has occurred to me, that if the two articles, "What a Rector Can Do for Missions," and "What Can a Layman Do for Missions?" together with "While Yet It Is Day,"

were printed as a leaflet and distributed, the hearts of some might be touched. Take the case of my parish. My people will have nothing to do with missions. No amount of teaching or preaching appeals to them, and many receive with open derision whatever I may have to say on the subject. Whatever has been contributed has been because of my personal appeal to the individual, or through the Sunday-school, and what the first gave was given with a bad grace, and only because I asked in person. This I cannot always do. This parish could easily give \$500 a year. I am sick at heart over their indifference and ask myself, What more can I do to rouse them?

The second letter is from a parishioner:

Our rector read the Advent and Epiphany Appeal of the Board from the chancel, and I hoped he would appoint a date for a collection, but he has not, nor, so far as I know, does he intend to. Outside of the use of envelopes for diocesan missions, little or nothing is done for missions, and in the four years I have been living here, I do not recall any stated collections or appeals for Domestic or Foreign Missions. This seems strange to one who for years had the privileges of Emmanuel Church, Baltimore, Maryland, under Bishop Randolph and Dr. J. Houston Eccleston. Inclosed find check for \$20, for Domestic Missions. I wish it could be larger.

ASKING INFORMATION.

WE are always glad to reply to the inquiries of correspondents so far as it is in our power to do so. The interest which is evinced by those who seek information is most welcome. It occasionally happens, however, that the inquiries are such as would involve a great amount of labor to answer, whereas, if the writer would indicate the object of the inquiry it might be attained in a much easier way than by hunting up answers to questions which are easy to ask but extremely difficult to answer.

The following series of questions came recently, and the same mail brought a different but somewhat less difficult series:

QUESTIONS.

(1) How many missionaries were there in Foreign stations during the five years from 1890 to 1895 who were supported in whole or part by the General Board of Missions?

(2) How much was expended thereon?

(3) The average number of same during the last two decades up to 1890?

(4) Also aggregate cost of same during that period?

(5) Number of converts made at all stations from 1890 to 1895?

(6) Also number during the two decades named?

(7) Number of missionaries in Domestic stations supported in whole or part by the General Board of Missions during the period from 1890 to 1895?

(8) Amount expended thereon?

(9) Average number during the two decades named above?

(10) Aggregate expended during said period?

(11) Number of converts during the first five years mentioned?

(12) Also during the two decades?

BRIEF MENTION.

THE *Southern Churchman* says: "Our Board of Missions sends out a card in the form of a pledge: I will give for Domestic Missions, Foreign Missions, etc., so many dollars, to be signed with name and address and with request to return the pledge to

George Bliss, Treasurer, 281 Fourth Avenue, New York. I will give; why give? We have had 'Thanksgiving Day' to remind us of God's goodness and the duty of thanks. If we count up our mercies, they grow; appropriate, therefore, to show thanks not by words only, by what costs us self-denial. We get selfish; we and our families are the whole world to us; and the selfishness grows and we thereby grow downwards, and so get away from God. To save us from this condition, we must give, give pleasantly, give abundantly, give and keep on giving, lest the adversary get the advantage over us. Not merely for the sake of missions, or for the sake of the poor; for our own sakes we must give. And when we have given to-day, must be prepared to give to-morrow. A fearful amount of badness and selfishness and disagreeableness is in us all, of which we had better get rid; one way is by giving, and giving pleasantly, and giving constantly. How much shall we give? We never knew a man who impoverished himself by giving."

DR. WILLIAM M. THOMPSON, of New York city, who has been a long time resident in Syria, contributes a valuable paper to *Harper's Monthly* on "Islam and the Eastern Question." He says: "Morality in any sense, whether according to Greek, Roman, Chinese, Hindoo, Jewish, or Christian standards, is in no way essential; for the simple confession that 'there is no God but Allah, and Mohammed is the apostle of Allah,' is the open sesame of Heaven; while, on the other hand, however good and true a man may be, yet if he be an unbeliever, not as regards God, but as regards Mohammed, he is for Gehennum only. The result of all this is sufficiently illustrated by citing one historical fact which no one can contradict, and it is this—that at no time nor in any age has human life been what we would call safe from a violent death in a Mohammedan land. No man, either now or ever before, went from one Mohammedan city to another unless he carried arms or joined a cavalcade. It is not safe at present to travel alone for a mile's space in the Moslem world beyond the reach of some Christian occupying power. No traveller can tread the soil of Mecca or visit the ruins of Yemen but at the peril of his life, nor in northern Africa except where the French are, nor in Tartary except where the Russians are."

THIS month's frontispiece presents a view of St. Mark's Hospital, Salt Lake City, Utah. A statement of the good work and the pressing needs of the hospital, written by the superintendent and endorsed by Bishop Leonard, may be found in the department of "Domestic Missions" in this number of the magazine.

WITH OUR CORRESPONDENTS.

BISHOP MORRIS, of Oregon, writes: "Oh, how I wish you could add \$400 to the Oregon appropriation, but I fear it is not possible. I have ten missionaries, four of whom have lately come to us, good and valuable men, rich in children, some of them, but oh, so poor in this world's goods. In the case of one who comes from the 'Middle West' the children confess that they had been living for some time on nothing but bread and molasses! With all the help I could give him, the poor man spent his last dollar in getting his family out here, where he thought his children would have a better chance to help battle with the 'wolf at the door'; but the family are in a state of sad destitution, and I am powerless to help them, weighed to the very ground with the multitude of demands upon me. Would it be possible to get a special appropriation of \$100 for this case? Do you ever do such things? Or could you hand the case over to some outside Good Samaritan, as you did once before? Excuse my troubling you; but I am so sorely pressed with this and other cases that I know not where to turn for relief."

THE Rev. C. B. Bryan, rector of St. John's Church, Hampton, Virginia, who is in charge of the Church's work among the Indians at Hampton Institute, writes on December 1st as follows: "In making report of my work among the Indian students in the Hampton Institute during the past three months, I am glad to be able to say that the satisfactory character of the work here continues at its best. The attendance of the students upon the regular services of the Church, in the Sunday-school and in the week-day meeting for prayer and instruction, is most encouraging in the regularity and interest with which these several exercises have been sustained. Especial interest has of late been developed in the temperance cause, not only in connection with the liquor question but in self-control in the best sense. I am especially glad to say that some of our boys are leaders in this work, acting through a local organization, the Self-control Society, and also through their branch of the Brotherhood of St. Andrew. Those who are regular communicants in St. John's Church, twenty-four in number, will compare favorably, I am sure, with an equal number of young communicants in our high-schools generally."

THE EXPANSION OF CHRISTIANITY.

WHEN the Christian Faith, having begun its life, almost immediately began to spread itself abroad, it was doing two things. It was justifying its Lord's prophecy, and it was realizing its own nature. There came at first a moment's pause and hesitation. We can see in those chapters of the Book of Acts, how for a few years the Faith could not quite believe the story of itself which was speaking at its heart. It heard the ends of the earth calling it, but it could not see beyond the narrow coasts of Judea. But the beauty of those early days is the way in which it could not be content with that. It is not the ends of the earth calling in desperation for something which was not made to help them, which had no vast vocation, which at last started out desperately to do a work which must be done, but for which it felt no fitness in itself. The heart of the Church feels the need of going as much as the ends of the world desire that it should come. It is "deep answering to deep!" He who studies the early expansion of the Christian truth feels himself standing between a world which must be saved and a power of salvation which must give itself away. The world is only half-conscious of its need; the power of salvation does not understand the tumult at its heart; but both are real, and they are reaching out for one another. And the student of those days feels the inspiration as he stands between them. It is like standing between the sun and the earth in the morning.

This is the fundamental meaning, the fundamental truth of Foreign Missions. It goes as deep as the nature of the Gospel. It is written in the necessities of the human soul. And now comes in another principle, which is, that when a force meant for a large expansion is denied the large expansion which its nature craves, it does not merely fail of the larger work which it is not allowed to do, but it loses its best capacity and power in the narrow field to which it is confined. It is unfortunate that we can never speak of Foreign Missions without remembering and taking into account the objections to them, the disbelief in them, which are in many Christian people's minds. All such objections and disbelief must, as it seems to me, be met by the broad principle which I have just now stated. Any arrested development, any denial to a power of its true range and scope, not merely limits it, but poisons it; not merely shuts it out of regions where it wants to go, but makes it work feebly or falsely in the region to which it is confined.

This has always been true in the history of the Christian Church; wherever its outward tendency, its missionary activity, has been hampered, its inward life has suffered. Perhaps there has been no illustration of this more striking than right

here in our own New England. The Puritans who came first to our shores were deeply, overwhelmingly religious men. They came here for religious purposes. Their minds were always busy with religious problems. Their souls were eager with the passion for spiritual growth. They tried to live, they did live, very near to God; but they had little immediate missionary spirit. They expected the ultimate submission of the world to Christ, but they felt themselves summoned to very little instant action toward the great result. Their thought was more intensive than extensive in its character. Except where the irrepressible pity of Eliot and his companions touched the Indian life they may be said to have had no missionary work. There is much to account for the fact in their history and their circumstances, but the fact is clear.

And what was the result? The arrested development of that intense religious life wrought its inevitable consequence. You all know something of what a confusion of intricate, complicated, and practically incomprehensible dogma the New England theology became. The endless discussion of fantastic questions occupied a large part of the people's thought. The minute and morbid study of their spiritual conditions distorted and tormented anxious souls. Strange theories of the Atonement grew like weeds. A willingness to be lost was made the dreadful condition of salvation. Heresies sprang out of the soul where orthodoxy lay corrupt and almost dead. It was the sad fate of a religious life denied its due development and shut in on itself.

It was not till this century began, not till at Williamstown, behind the summer haystack, the little group of students consecrated themselves to the extension of the Gospel; not till the missionary spirit took possession of the New England churches, that the mists began to scatter and a healthier condition began to prevail in religious thought and life. The old intensity we fain would see again, but not exactly as it was. If the extensive impulse shall go forth unhindered, there must be a new intensity in time which shall be better than the old. Already we think we begin to see some of its signs. They make us dream of what it may be in the fulness of its power. And every sign it shows, every dream which we dream concerning it, connects it closely with the missionary spirit, with the sending of the Christian Gospel abroad throughout the world.—*Phillips Brooks*.

DEMAND AND SUPPLY.

I SPEAK under a sense of responsibility that something should be said from the point of view of the laity on a vital aspect of a vital subject. Few will deny that the work in which we are now engaged is more important than revision, whether of the Hymnal, the Prayer Book, or the constitution and canons.

We are told on high authority, and the statement, shameful as it is, is not new, that scores and even hundreds of parishes, representing nearly every diocese, do not give a penny in the year to missions outside diocesan boundaries; but say what you will, the heart of the laity is responsive now as never before to the cause of missions. The trouble must lie in method rather than in motive. We are forging each year a stronger missionary chain encircling the globe, but possibly we are in danger of overlooking the fact that the strength of a chain is only that of its weakest link. With all our enthusiasm and with all our abundance, why is it that offerings for General Missions are so meagre that in comparison with some other religious bodies we blush for them? Is it not from failure to establish a proper and sufficient communication between the demand and the supply? We lack a properly co-ordinated system. There lies the vast and desert field of missions, *Domestic* and *Foreign*, and

here is the great reservoir of money and means; but the regular and systematic channel of irrigation from one to the other is but spasmodically and fitfully employed. We look and pray for the dew of God's blessing to fall upon the field, but we dip out of our cisterns but feebly and fitfully the human contribution. To change the simile somewhat, we are fighting the fires of heathenism on the frontier with the old-fashioned fire-buckets, and not with the long lines of a modern and well equipped hose company.

I am not speaking so much of the large gifts of the rich, or of the city parish, with which I am not so familiar, but as a layman from a small and rural diocese, and for many years the treasurer of its missionary committee. I want to emphasize the value of regular parochial pledges in support of missions. In consequence of a well digested, authoritative, and carefully watched table of apportionments, offerings in my diocese for its own work have more than doubled in ten years, and have been very largely increased for work outside. Cannot some such system, formulated by the New York office, co-operated in by the Bishops and prosecuted by diocesan action through its head, realize an enormous gain in offerings from the general Church? I am not solicitous for any particular plan in detail, and I have no scheme or resolution to propose at this time to the Managers; but I do wish to get before the general Church the vital point of concentrating upon a definite and regular basis our campaigning for the mission cause, and neither shutting out altogether the working of General Missions in any diocese, and so hugging ourselves in our own isolated interests, nor leaving it to intermittent and spasmodic influences, which soon exhaust their momentum and leave us at the mercy of a narrow parochialism, which is one of the worst curses of our Church.—*From an address before the Board of Missions by Mr. E. L. Temple of Vermont.*

THE UNITED MONTHLY SERVICE OF PRAYER FOR MISSIONS.

Two years have passed since the Missionary Council at Chicago took action looking towards a united monthly service of prayer for missions. There was unanimity in the feeling which prompted the Council's action. The resolution grew out of the spirit of prayer in the body itself. The name for the proposed service—united prayer—was a good one, touching, as it does, one of the fundamental principles of successful intercession. The time suggested was favorable—the Friday after the first Sunday in each month. The idea was Scriptural and Churchly, and there was excellent and encouraging precedent in the practice of other Christian bodies. It was thought, too, that the Church has been blessed in these last years with a revival of the true spirit of prayer, as witness her own noonday supplications, and those of the Woman's Auxiliary, the Brotherhood of Saint Andrew, the Daughters of the King, etc.

The question now arises, and it is an interesting one, How far has the Church responded to the Council's suggestion and request that this particular Friday in each month be so observed? Have a sufficient number of our parishes and mission stations adopted this service of intercession to make it a service of the whole Church, and to make it, in a real sense, a united service? The value of the monthly parish missionary service is unquestioned. Some of us can speak from an experience of many years. The higher value and the inspiration of a united service on the part of the whole Church remains, perhaps, to be tested. Is there any way of knowing how many parishes have the monthly service of prayer for missions, and of reaching and stimulating those which do not?

HERBERT J. COOK.

DOMESTIC MISSIONS.

FORM OF BEQUEST TO DOMESTIC MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Domestic Missions.....

Should it be desired, the words can be added: To be used for work among the Indians, or for work among Colored People.

INFORMATION ABOUT ALASKA.

WE have received, through the kindness of the Rev. D. C. Garrett, rector of St. Mark's Church, Seattle, Washington, an illustrated pamphlet of seventy-two pages entitled "Guide to the Yukon Gold Fields," published by the Calvert Company of Seattle, and full of information about Alaska, which will be new to many of our readers, and is very timely in view of the fact that the Church is strengthening its mission in Alaska by the consecration of Bishop Rowe, who will have jurisdiction there. We give a number of extracts from this interesting publication. The Introduction says:

"The next few years will see wagon roads and trails through the Coast range, steamers on the lakes and upper river, and the whole of the vast upper country will be made accessible to the miner. Then hundreds will flock there and ten years will see a population of 100,000 people in the Yukon basin.

"Then its vast richness will become the by-word of the world, for it is a poor man's country—nature has stored her treasure in a safe of ice with a time lock which only opens in the long sunny days of summer. . . .

"All along the whole route, from the Coast range down to old Fort Yukon, the close observer can see vast treasures in the mountains, coal, marble and copper, only waiting for the country to develop to such an extent as to bring them within reach of the outside world.

"The country south of the Pelly river is quite well timbered. It is a good grazing country; all the hardy vegetables grow well, and even wheat ripens. . . .

"When once this country is made accessible from the Sound points by proper transportation facilities, it can be reached in ten days. Then it will become one of the greatest tourist countries of the world, for where is grander scenery, a more beautiful climate, or a more favored spot, than is this lake country during three months in summer? The shores are bordered by strips of green meadow, bedecked with wild roses and an endless variety of flowers of the most delicate tints, while terraced, open and timbered slopes stretch away to high mountains, which in turn are backed by snow-capped peaks.

"During the whole summer scarcely any rain falls, with the exception of an occasional thunder-shower; the sun is seldom lost sight of except for a brief period at night.

"Within three years it will be possible to leave Seattle in spring, work in the mines all summer and return in the fall. Then the importance of these vast gold fields will come to be realized, and in the near future the word Yukon will associate itself so closely with that of gold, that its mere mention will convey impressions of an Eldorado, rivalling that of fable. . . .

"RESOURCES.

"Copper will undoubtedly prove in the near future one of this country's greatest resources. Ever since Alaska was discovered the Indians have shown much native copper, and mountains of this ore are said to exist in the Copper river region. This region is so little known, however, that much time must elapse before it will become accessible. The de-

posits on the Yukon and its tributaries must soon draw capital in their direction.

"Vast beds of iron and coal are known to exist in many parts of Alaska. Especially is this true of the Yukon, and when the various modes of travel shall demand cheap fuel, then another of the Yukon's resources will come to the front.

"Platinum is found in nearly all the Yukon country in association with gold, and it may some day prove a rich field for this metal. . . .

"GOLD MINING.

"It may be truly said that mining in this country is only begun, and that only a few of the most accessible streams have even been prospected. All the larger rivers of the upper country furnish flour gold, which increases in coarseness as the rivers are ascended. Thus it is clear that the surrounding gulches in many places must furnish exceedingly rich diggings. The territory cut by these streams is almost unlimited. One hundred thousand men could prospect the Yukon basin and be lost to one another. The greatest drawback is the limit of supplies. This will be overcome in the near future, as the companies there at present are wide-awake to the needs and possibilities of the country. I can see only a bright future for the entire Yukon basin as a mining country, not only in the auriferous deposits but in the vast leads of quartz found throughout the entire region. . . .

"CLIMATE.

"The climate in the lake region and down to old Fort Yukon is, although cold in winter and warm in summer, very agreeable. The snow in the upper river country never exceeds three or four feet, often hardly two. In summer little rain falls except during an occasional thunder storm. The summer season is truly one long dream of sunshine, due to the protection of the high Coast range, which precipitates the ever-present humidity of the coast, leaving the interior dry. The general direction of the winds is inland in summer and directly opposite in winter. This is caused by the rising of the hot air of the interior in summer and in winter by the existence of a persistent north wind which easily forces the coast breezes seaward. The winters, while cold, are so devoid of humidity that the

cold is easily endured, and one suffers less when the thermometer registers forty below than on the coast at zero. . . .

"THE YUKON RIVER.

"What the Amazon is to South America, the Mississippi is to the central portion of the United States, the Yukon is to Alaska. It is a great inland highway, which makes it possible for the explorer to penetrate that unknown country where heat and cold for ages have contended for the mastery, to reveal to the world the treasures so long held secret in that ice-vaunted region. A wonderful story will be unfolded as the mysteries are brought to light; but the revelation of the wonders therein contained will of necessity be made very slowly, for the reason that the only key to this frozen, rock-ribbed region is carried by the king of day in his triumphant march through the skies, and he permits the use of it for only a brief period during the summer of eight to ten weeks. But were it not for this great artery, the Yukon river, which goes pulsating for 2,600 miles through the northwest, bidding defiance to the Frost King with his rivers of ice and mountains of snow, the world would remain in ignorance of the untold wealth of the interior of Alaska.

"The Yukon has its source in the Rocky mountains of British Columbia and the Coast range mountains in southeastern Alaska, about 125 miles from the city of Juneau. This branch of the Yukon, which is known as the Lewis river for 357 miles, the writer has fully explored, and a description of the same is given in the preceding pages of this book. The branch that heads in British Columbia is known as the Pelly river and is 600 miles in length. These two branches unite and are then known as the *Yukon*. At the confluence of the Lewis and Pelly rivers is located Fort Selkirk. The Yukon proper is 2,044 miles in length, and is navigable the entire distance for flat-bottom boats with a carrying capacity of from four to five hundred tons. From Fort Selkirk the Yukon flows northwest 400 miles touching the Arctic circle; thence southwest for a distance of 1,600 miles, where it empties into Behring sea. It drains more than 600,000 square miles of territory, and discharges one-third more water into Behring sea than does

the Mississippi into the Gulf of Mexico. It is sixty miles wide at its mouth and very shallow, which prevents its navigation by sea-going vessels; 1,500 miles inland the river widens out from one to ten miles, and a thousand islands send the channel in as many different directions, and only natives who are thoroughly familiar with the river are entrusted to pilot boats up the stream during the season of low water.

"Unlike the Amazon or Mississippi, with their borders of lowlands, receding hills and flat swampy districts, the Yukon has sawed mountain chains vertically in twain, and forced its way through granite walls, which have been chiselled into all sorts of fantastic forms by the glaciers of long ago. An unending panorama of grandeur greets the eye of the traveller in the months of June, July, and August, as he is borne along on the current of this mighty stream, which is only second in size to the largest river of the world. Its banks are fringed with flowers, carpeted with the all-prevailing moss or tundra; birds innumerable sing out a welcome from every tree-top, and pitch your tent where you will in midsummer a bed of roses, a clump of poppies and a bunch of bluebells will adorn your camping-place. One realizes that he is in a land of paradoxes. He will see a giant glacier sleeping on top the mountain wall along beside which he will see in bloom flowers of almost endless variety. About September 25th the scene of beauty is suddenly changed, when the Winter King advances, sending the alcoholic column eighty degrees below zero, the birds to the south-land, the white man to his cabin, the Indian to his hut, and the bear to his sleeping-chamber in the mountains. Every stream becomes a river of ice, every hill a mountain of snow, and the valleys of beautiful flowers are changed into a scene of eternal whiteness. . . .

"PURCHASE OF ALASKA.

"Czar Nicholas offered to give Russian America to the United States in 1844 and '45, during Polk's administration, provided our government would pay the cost of transfer and maintain the boundary line at 45° 40'. In 1854 it was offered to the United States and again in 1859,

when \$5,000,000 were refused. It seemed to be the desire of the Czar to place it beyond the power of England's acquiring it in case of war with that country. During the war of the Rebellion, our government greatly appreciated the moral support given us by the Czar of Russia in sending fleets to the harbors of San Francisco and New York at a time when France and England were on the point of recognizing the government of the Confederate States. Hearing of the desire of the Czar to sell his possessions in America, and appreciating their great value, Secretary of State Wm. H. Seward felt that its purchase would serve a double purpose: it would please the Czar and secure to the United States a valuable territory. Accordingly negotiations were opened in February, 1867. A treaty of purchase was sent to the senate March 30th, 1867; reported April 9th; ratified May 28th, and proclaimed by the President June 20th of the same year. Charles Sumner suggested Alaska, the name given to Captain Cook by the natives. The price paid was \$7,200,000, less than half a cent an acre. It has proved a profitable investment from the date of purchase, yielding a net profit of 8 per cent. for the first five years upon the price paid. The salmon industry yielded \$7,500,000 in the six years from 1884 to 1890. The Treadwell mine alone has added more than the purchase price to the wealth of the world.

"AREA AND EXTENT.

"Alaska proper contains an area of 580,107 square miles; the islands of Alexander Archipelago, 31,205 square miles, and the Aleutian Islands, 6,391 square miles. It has an extent of over 1,000 miles from north to south, and the island of Attu, of the Aleutian group, is 2,000 miles west of Sitka. The longitude of Attu is as many degrees west of San Francisco as Eastport, Maine, is degrees east. The sun never goes down upon the domain of the United States.

"JUNEAU.

"Juneau, the metropolis of Alaska, is the outfitting point, not only for the great mining district of southeastern Alaska, but for miners on their way to the Yukon gold-fields. The past year has witnessed a great improvement in the town, and

Juneau to-day has the appearance of a progressive city with fine buildings, substantial wharves, electric lights, water works, hotels, numerous retail and wholesale outfitting establishments. It is the headquarters of several steamboat lines. The city hall and court-house stand guard over all on the crest of a high mound, seemingly formed for the purpose. From the deck of incoming steamers up Gastineau channel the view is a pleasing one, the town site alone being open to criticism, it having undoubtedly been formed by slides from the high mountains which surround it. It has a decided Alpine appearance. The adjacent mountains retain some snow nearly or quite the whole year, and the avalanches that tear down their rugged sides in spring form a spectacle that well repays a visit to this enterprising town. I spent some time trying to photograph one of those

slides, but was unsuccessful. They occur daily, and at night their rumblings will often awaken one from a sound sleep with the impression that an earthquake is shaking the foundation of the city. Cold but not slumbering glaciers occupy parts of this range, one running almost parallel with it, meeting the ocean at Taku inlet. So lively does it move oceanward that at times the waters adjacent to Juneau are filled with floating bergs to such an extent as to cause the greatest watchfulness on the part of navigators. Although the pass through which the Taku glacier emerges is some twenty miles from Juneau, I have seen bergs as large as a business block floating near the wharves. The lover of the alpenstock can here find real glaciers and mountains which he could ascend unaided to heights sufficient to break his neck without the assistance of accomplished and expensive guides."

ST. MARK'S HOSPITAL, SALT LAKE CITY, UTAH.

ST. MARK'S HOSPITAL was incorporated in 1879, and has ever since been a valuable auxiliary to the Church work of Salt Lake City and the missionary jurisdiction. During the first years of its existence it was carried on in several buildings, in another part of the city; in the autumn of 1893 the present building was opened and the patients were removed from the old buildings. There were not sufficient funds to do more than erect the administration building, which is now used as the hospital. The wards, which we hope in the near future to see erected, will be carried out from the west side of this wing. We have already found that the capacity of the building is totally inadequate for the work we ought to do here. We are constantly requested to admit patients whom we have absolutely no room for, and the result is a great loss of patronage and a lessening of our Church's influence, in this most important work of caring for the sick of all beliefs and nationalities. Our ward work has to be carried on in the large rooms of the hospital; but with a debt of \$15,000, we dare not incur the expense of building unless some generous friends will come forward with substantial aid.

That the hospital is a valuable and in-

dispensable part of our Church machinery in Utah no one can doubt who knows anything of the conditions of western life. We need not point out the humanitarian good that arises from properly conducted hospital work; that is known to all; but we wish to impress on those who read this the missionary influence that this hospital has in this Mormon country. The preponderance of influence in the religious world out here lies amongst the Mormons, and we need the assistance of every agency here, to raise what we know to be a higher and purer religious standard than the Mormon system can possibly give, and to this end we plead for aid in extending our work.

The miners, who form the majority of patients, contribute to the support of the hospital, and, through the closing of so many large and important mines, it has in the past few years suffered a great financial loss. These men, whose lives have been spent in camps, where little or no religious influence ever reaches them, when sick are, through the medium of this hospital, in a Church home. Many of them attend our chapel services. Recently, one of these men told me he had not been inside a church for thirty years, until he came to the hospital,

Amongst other illustrations of the missionary nature of the work here, I may mention, through the influence of the services, the return to the Church of a young woman, who, although a communicant of the Church in England, had drifted into Mormonism. She applied to us for admission to our training-school for nurses. She was then a strict Mormon, but is now a regular communicant of the Church. Within the past few months I have baptized several children of Mormon parents who have begun to see the absolute emptiness of that strange heresy of any spiritual results, and who, at present on the border land of infidelity themselves, seem to think that their children must, in some way, be presented to the Saviour.

Besides the patients received from the mines we receive a portion of the city and county patients, as we have neither city nor county hospitals here, and thus the Church is brought into contact with the poor of the city. The financial condition of both city and county makes it well-nigh impossible for them to do this work to the extent it ought to be done, and the care of the sick and cost of maintenance in many cases falls to the Church hospital. As we have absolutely no endowment we do this trusting that by careful manipulation of our income we can ease many a sick body and perhaps reach a hungry soul.

If we could get sufficient funds to increase our capacity by building a ward wing I see ways in which the influence and work of the Church could be extended in the hospital. In the first place, we purpose setting apart a portion of the new wing for a chapel. At present we have for the public services to go to St. Peter's Chapel, which is outside the building. With a chapel in the building many who are not physically able to go out could attend our public services. Then, again, the addition of wards would place at our disposal a number of private rooms, the income from which would enable us to do more to look after the poor sick who

are sent to us to care for. The additional expense of maintaining a larger building would not be a material increase over our present expenditure, but our ability to care for more would be very greatly increased.

This mission field of Utah cannot yet take care of itself; but I feel sure that once our debt was paid off the hospital could help itself and do a great work, not only by caring for the sick but by acting as a valuable auxiliary to that Church whose mission is to care for and call once more into the fold those who through ignorance and sin are wanderers in a strange land.

We have also a training-school for nurses in active operation, preparing young women for that calling which is of so much importance—the care of the sick. Here, too, we are sadly hindered by lack of room. At present we have to rent a house on the outside for their sleeping quarters, while the best we can get in this part of the town is unsuited to the purpose.

We appeal, therefore, to the readers of *THE SPIRIT OF MISSIONS* to help us. The time has come when the work and influence of the hospital can be greatly extended, not only for the relief of poor, suffering humanity, but as a potent auxiliary to the work of the Church.

D. DOUGLAS WALLACE,

Superintendent of St. Mark's Hospital.

THE BISHOP'S ENDORSEMENT.

I cannot endorse too strongly the words of the Rev. Mr. Wallace, superintendent of St. Mark's Hospital. He is himself most admirably fitted for the administration of such a work. I know how greatly the work of the hospital is hindered by the need of additional accommodations. All that we have at present has been acquired in Salt Lake, and I feel that now we may with propriety ask our friends to aid the work.

ABIEL LEONARD,

Missionary Bishop of Nevada, Utah, and Western Colorado.

THE CHURCH'S MISSION TO AMERICAN SWEDES,

THE Rev. G. Hammaršköld, the indefatigable general missionary to Swedes in the United States, in his report for

the quarter ending with November 30th last, says: "During the quarter past I have participated in twenty-seven ser-

vices in eight different places, preached twenty-two sermons, administered Holy Communion seven times, baptized six children, married two couples and officiated at one funeral.

"The missionary meetings and addresses at the last General Convention seem to have quickened all the Swedish missionaries and their congregations. They now perceive, as never before, that they do not stand alone, or are excluded from the thought and care of the Church at large. Oh, how it inspires men to see and feel that their fellow laborers in the Lord's Vineyard think of them, pray for them and try to help them.

"In Boston, where a Swedish mission is carried on under the supervision of the City Mission, the work is constantly gaining both in spiritual and numerical strength. The missionary-in-charge is working heroically to get a chapel for his flock, and I trust that the united efforts

and earnestness of the missionary and his people will overcome every obstacle in the way, and that Churchmen in a position to help will realize the pressing need of a permanent home for this mission, as well as the great opportunities for reaching the thousands of Swedes residing in Boston, with the saving Gospel of our Lord and Master. At the request of the missionary-in-charge I spent two weeks of October in Boston for the purpose of assisting him in raising money for the church building-fund. During this visit I was deeply touched by the people's enthusiasm, their willingness to give all they can, their trust in God, and their persuasion that their Bishop will find some plan by which the much cherished hope will soon become a reality. They greatly deserve the heartiest co-operation of all who love to see God's Kingdom on earth built up among 'every nation, and kindred, and tongue, and people.'"

MISSIONARY INTELLIGENCE.

SOUTHERN FLORIDA.—*Immokalee, Florida*, December 7th, 1895.—I take occasion to write from this very basic point of my mission to the Seminole Indians. I have just returned from a visit to the Everglade Lodge, which is in the midst of the haunts of the Indians. Nearly the whole country is now under water, and I have been four days in the saddle. Each night, my missionaries, Mr. and Mrs. Gibbs, and myself, have camped out on the wet ground, spreading palmetto leaves first to keep our blankets as dry as possible. Our meals have all been prepared at the camp fires, and eaten while sitting on the ground. We have been in the Everglades and have camped upon the islets surrounded by water.

Some day I hope to see a little church on the island mound known as Everglade Lodge Church. We saw fewer Indians than usual this time, as they have had a bad season and have now gone further into the Everglades, hoping to bring back a number of otter skins. An old Indian woman, Nancy Osceola, sister-in-law of the great Osceola, and her pickaninny grandson, Eponchatcha, spent the night before last with us at our camp fire, sleeping at our lodge,

I desire to appeal most earnestly to the Board of Managers for help for this work. There has been no appropriation for this mission. It has thus far been entirely dependent upon the voluntary offerings of persons interested in the work. I have been obliged several times to draw upon my special fund in order barely to support my missionaries in the work. Must this precarious state of things continue? Am I not entitled to some regular stated sum on which I can depend to sustain this mission?

I want to build a church here. To be sure it is on the very frontier; but more than forty white people come from miles around to attend the services here. Except at the Everglades I have always whites and Indians together. I cannot, however, even think of a church (although I have a small nest egg toward the building fund), until I feel somewhat secure as to the bare support of my missionaries. I should like to ordain Mr. Gibbs here on the ground if I had a church, make an occasion of it, and gather the Indians into it from all this region.

WM. CRANE GRAY,
Bishop of Southern Florida,

FOREIGN MISSIONS.

FORM OF BEQUEST TO FOREIGN MISSIONS.

I give, devise, and bequeath, to the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America, for Foreign Missions.....

Should it be desired, the words can be added: For work in Africa, or China, etc., etc.

NOTES ON THE CHINA MISSION.

[From The Church in China.]

It is often said that the American people are the most easily humbugged of any nation on the face of the earth. We think, however, that the palm for this sort of thing should certainly be awarded to the Chinese. No one who has not actually resided in the empire can have any adequate idea of the extent to which the mandarin class can impose upon the credulity of their subjects. Volumes might be written upon this topic, but we speak, at the moment, only of the one point, of the power and prestige of European representatives, from the highest dignitaries in the diplomatic circle at Peking down to the humblest consul in the out-of-the-way treaty port. The peculiar idea of the "saving one's face" demands that the people should be kept in as deep ignorance as possible of the real power and position of the officers of foreign governments, so that all transactions with them on the part of native officials shall appear not as rights which are demanded by treaty and which can be enforced by gunboats, but merely as gracious condescensions on the part of the ever courteous "sons of Han" to the outside barbarians. The ingenuity with which these officials' lies are concocted and the absurd extent to which they are carried will hardly be believed by residents in western lands as being still possible in these nineteenth century days, under the very shadow of telegraphs and newspapers.

Such, however, is the case, as an incident or two will show. When the present Czar of Russia visited the Yang-Tse valley a few years ago the officials in the capital city of Wuchang were very much afraid that he would cross to their city, and then of course they would have been compelled to receive him with the honors

due one of imperial rank, and the prestige of the "foreign devil" would have risen many degrees in that ancient city. As soon as it was ascertained that he could not conveniently spare the time to make the visit, the people were told that he had used every inducement to secure admission to the capital but the authorities had absolutely refused to listen to him. He was simply "tolerated" for a day or two in the commercial port of Hankow! Again, when during the riotous disturbances of 1891 a number of foreign men-of-war ascended the river for the protection of life and property, and it was feared that the glory of the ancient kingdom would suffer and that its "heaven-wide prestige" would be lowered, the ever gullible residents along the banks were told that the vessels came up only on a sort of social picnic, by the gracious permission of the Chinese admiral, who had taken the precaution of having had all their ammunition removed at Woo Sung, so that in no case could they have fired a shot! As we write these words we can see through the front window a magnificent new English cruiser lying at anchor opposite the foreign settlement. She is a vessel of the most modern type and could literally annihilate the whole Chinese city in a very short space of time. The people here have been told, and they actually believe, that she is an old discarded vessel of obsolete type and build, and that the foreigners have brought her up here in the hope of selling her to the viceroy as old war material! Some high official will of course be compelled to go on board and pay his respects to the commander as a man of equal rank. Will the people on shore believe it? Not a particle. They will be told that he has gone to "inspect" her,

and when he returns and she weighs anchor and steams away, they will be gravely informed that she "wasn't worth buying, and so the officials ordered her back to England!"

The most remarkable part of it all is that so many disbelieve the evidence of their own senses! The ship is right there before their eyes, and any one who wishes can step on board and see her armament and ammunition for themselves, yet they quietly sit on the bank and stare and swallow with wholesale credulity the mandarins' budget of lies! Poor, self-deceived, officially squeezed and humbugged China! How long, how long will this sort of thing go on? Let us recall the famous saying of Abraham Lincoln, the keenest of all in his knowledge of human nature—"You may fool *some* of the people *all* the time; you may fool *all* the people *some* of the time; but you can't fool *all* the people *all* the time." We commend these words, with all the eloquence we can summon up, to those official and literary gentlemen of China who at present are the greatest obstacle to the progress of light and truth.—*Editorial*.

IN the present state of China with the high officials, lesser mandarins, and the educated classes all actively hostile to Christianity and to the foreign preachers of that religion, it is no light matter for a Chinaman, subject as ever to barbarous Chinese law, to become a Christian. He incurs the hatred of his relatives and is separated from his clan, unable to conform any longer to the idolatrous rites of ancestral worship. To stand thus alone means far more to him than it would be to an American. With us it is uncommon for the family to remain united after the children have reached maturity, family re-unions occur but seldom, and clans are unknown. The Chinaman is always accustomed to regard himself, and is so regarded by others, not as an isolated unit, but as a member of a large family to which he is responsible and which shares alike in his honor or disgrace. For a native to be disowned or put out of the clan, even if it be only temporarily, is the greatest social calamity and disgrace that can befall him. Besides this, when (as lately occurred in the Fukien prov-

ince) heathen religious ceremonies and processions are held to which he cannot conscientiously contribute money with his neighbors, his house is liable to be torn down and himself and family thrust homeless into the streets with insults if nothing worse. Indeed, the constant persecution by relatives, friends and neighbors is one of the hardest trials the native Christian has to undergo. If he belongs to the scholarly or official class and has the courage of his convictions, all hope of worldly advancement is utterly sacrificed. A word must also be said for the faithfulness of the converts in time of persecution to the religion they have adopted and to their foreign friends who have been the means of making it known to them. In the recent riots in Se-chuan province when churches, schools, and other mission property were destroyed and the missionaries compelled to leave, the native Christians stood manfully by them rendering aid as far as possible, and afterward, notwithstanding the absence of their pastors, teachers, and physicians, they met together whenever practicable for Christian prayer and worship. Surely when we consider all this, for a man to belong to a despised and hated body shows considerable courage and strength of conviction, and should be sufficient to refute the charge so often recklessly made that our converts are only "rice Christians," that is, they have joined the Church as the means of earning a livelihood or gaining some other material advantage. That many of the Christians are in mission employ is undeniable, and it cannot well be otherwise. If we are to establish a native Church we must have native workers—Priests, Deacons, evangelists—to preach and work among their own people; if we open schools we need native teachers; and if there are hospitals, Christian assistants are required. Workmen, such as sextons, coolies, and gatekeepers, must also be employed. But the salaries are in every case very small, and it is by no means infrequent for men to refuse the offer of outside lucrative positions, so they may continue to do the work of the Church, and the proportion of those who depend on the Church compared with those who do not is in the case of well established and prosperous missions very small.

JAPANESE WORKERS URGENTLY NEEDED.

THE Japanese Christians connected with our own and other missions are becoming much interested in the evangelization of Corea, and some Japanese workers are already in the field as, indeed, are also Buddhist emissaries from Japan. The Rev. Wm. M. Baird, an American Presbyterian missionary at Fusan, the large seaport at the extreme south of the Korean peninsula, writes: "Buddhist emissaries are visiting the Buddhist monasteries in Corea in order to revive them to a new life and awake them from their long sleep by getting them to adopt methods in use in Japan. Some time ago very intelligent Japanese Buddhist priests, who spoke English and seemed well educated, visited Fusan in the interests of Buddhism. They made offers to Korean youths that they would take them to Japan and educate them free of charge without requiring them to become Buddhists. To make their offer receive a favorable hearing they made a feast for all the local Korean officials, and amid festivities offered to take the sons of these officials to Japan and educate them free of charge. I understand that the offer was accepted by several

local Korean officials, which of course made it respectable in the eyes of the people. The Japanese Government is also taking a number of Korean youth to Japan to be educated. I understand that the Buddhists will endeavor to convert as many of these as possible to Buddhism and return them to Corea as their propagandists."

Mr. Baird also states that these Buddhist propagandists and other Japanese are endeavoring to entice the Korean boys from his school to one which they have established with a large number of teachers. They have also succeeded in teaching Mr. Bayard's Korean helpers and others the views of Thomas Paine and the various slanders against the missionaries which are in circulation among the anti-Christian Japanese. Although there is a large number of the natives of Japan now in Fusan it is not known that there is a single Christian amongst them and their presence only makes the work of the missionaries the harder among the Koreans. It is all-important, therefore, that Japanese Christian workers be sent to Corea.

WHO ARE RESPONSIBLE?

OUR readers are aware of the outrages perpetrated on missions in the province of Szechuen, West China. In eight cities the riots broke out, the missions being plundered and burned, and the missionaries, sixty-five in number, barely escaping with their lives.

In the December number of the *Missionary Review* there is an article by the Rev. Henry M. Woods, of Tsing Kiang Pu, China, on these riots and their cause. In answer to the question, "Who are responsible for them?" he says: "Every foreigner in China, merchant as well as missionary, knows that the riots are not the work of the common people. The people are either friendly or indifferent—they are not of themselves hostile. The authors of the riots are the officials themselves, who stir the people up as the Priests and Scribes and Pharisees did the people in Christ's day; the people are the dupes, the tools of the officials,

"A close scrutiny of the riots reveals the fact that there is always a preconcerted plan—the riot is worked up. The rumors and charges against missionaries are really the pretext, the occasion of the outbreaks. The true cause is the bitter hatred of the Chinese officials toward foreigners and their increasing anti-foreign propaganda. Whenever missions seem too successful or foreign influence too aggressive, the officials and *litterati* collect the band of ruffians, such as are found in every large city, by the offer of plunder and promise of immunity from punishment, and their grewsome work is easily done. As to the plea that officials are unable to restrain the people, the experiences of the past eight months in China during the war with Japan prove exactly the opposite to be the fact. Under the most trying circumstances the officials all over China have been able to preserve order and to protect missionaries, because they knew the salvation of the empire depended on

it. The only exceptions have been in the case of wandering bands of soldiers, and from these the Chinese people have suffered more than the missionaries.

"That the Szechuen riots were the work of the officials is proven by the statements of the sufferers already quoted. The viceroy and other officials refused protection—nay, more, they actually encouraged the mob in the work of destruction. At

the time the riots were at their height, the highest police official of Chengtu issued a proclamation stating that he had proof the foreigners were guilty of the horrible crimes alleged against them.

"Here, then, is the true cause of the riots—the incendiary publications of the officials, charging missionaries with vile crimes, the motive being to drive out Christianity and western civilization."

ANNOUNCEMENTS.

Japan.—The appointment by the Bishop of Tokyo of Miss Irene Porter Mann as missionary teacher in Japan, took effect November 12th by action of the Board of Managers.

China.—The Right Rev. Dr. Graves, who

came to the United States to attend the General Convention, left his family home at Geneva, New York, on December 2d, and sailed for Shanghai by the steamer "Empress of China" on the 9th of that month.

AFRICA.

THE ORPHAN ASYLUM AND GIRLS' SCHOOL.

MR. J. J. NEAL, superintendent, in his last annual report, writes: "The work in the orphan asylum and girls' school has, with the assistance of the lady workers, gone on prosperously through the past year. Miss Sara A. Woodruff has taught the higher department of the school, in which we have six aboriginal and one American-Liberian boarding-beneficiaries, and six American-Liberian day-scholars, making a total of thirteen pupils under her tuition. She has had very good health for a foreigner exposed to the ill effects of our tropical African climate. The studies of her department, are the Holy Scriptures, the new American Fifth Reader, the Fourth American Educational Reader, Cornell's Geography, arithmetic, Smith's speller and definer, and Conklin's practical lessons in language and writing.

"Mrs. S. J. Dennis, assisted by Miss Julia Lounsbury, has taught the large number of little ones and beginners of the lower department. There are sixty-eight native African boarding-scholars and ten day-pupils. A few of the former connected themselves with the institution during the last year, and have filled the places of those grown up and gone to practise the teachings of their school life. The studies of the children in this department of the institution, consist of the Scripture, first, second, and third American Educational Readers, Smith's English Grammar, spelling, arithmetic, and writing. Most of the girls here have made considerable improvement. The entire number on the roll in both divisions is ninety-one, of whom seventy-five are boarders, and sixteen are day-scholars. These children have had their accustomed good health."

CHINA.

NOTES OF ST. JOHN'S COLLEGE.

THE college faculty has been strengthened by the arrival of Dr. Ludlow, as in addition to his study of the Chinese language, and medical work, he will also give some time every day to teaching in the college.

Some gratifying news has come to hand of old college students. Ts'ao Kia-ju ac-

companied his brother on the "Chen Yuen" to the scene of the great naval battle between China and Japan, and was on board of the ship during the whole engagement. Commander Philo M. McGiffen, in his account of the contest in the *Century Magazine*, refers in words of glowing praise to the lad's bravery and usefulness. He assisted the gunners in

the loading of the guns, and stood at his post until the end of the engagement. His brother was gunnery lieutenant and was wounded during the fight. We are glad to say that Kia-ju escaped unhurt.

One of the graduates of the college, who is now a medical student in the Tientsin Naval Academy, Tsu Loong-san by name, has been doing very creditably at his studies. He passed the second best examination in his class, and received the sum of nine dollars as a prize. As a mark of his gratitude to the institution where he was prepared for the medical school, he has sent us his prize money as a contribution to the students' tower clock fund of the new college building. Prior to this gift he had already sent us the sum of ten dollars, and not only has he been liberal himself, but he has endeavored to interest others in the college, and has solicited contributions from some of his classmates at the medical school. His success in his examination and his remembrance of St. John's are all the more gratifying to us inasmuch as he is a Christian and was confirmed at the college.

A museum in connection with St. John's College has just been started. Some of the students collected coins, shells, insects, etc., for it during the holidays. We begin in a small way, but once we have be-

gun we shall expect to see this department go on growing steadily year by year, until it shall become one of great practical use to the students and of interest to the visitors of the institution.

Among our visitors to the college has been the Right Rev. Dr. Schereschewsky, who has recently returned, after fourteen years' absence, to China. The Bishop was the founder of St. John's College, and it was with great pleasure that we showed him the new building, and with a feeling of pride that we received his congratulations. We hope still that the Bishop's great ideal of founding a Christian university in China may one day be fulfilled in the future development of St. John's College.

News is at hand that the Chinese Government intends to found a new college for the imparting of western knowledge at Tientsin. It will probably mean to us a loss of some of our students, for the government pays its students a salary while they are studying, and naturally some of those at St. John's College will prefer receiving a salary to paying for tuition. Still we are glad of any sign of new life in the old empire, and shall not begrudge them those of our boys who shall be able to pass the entrance examinations successfully.—*Church in China.*

JAPAN.

A LETTER FROM MR. GRING.

THE Rev. A. D. Gring, in writing of his annual report of work at Kyoto, says: "My report is not very large, as you will readily notice, but while it shows something done, it does not show all that has been done. Year after year there is an improvement in our work, and a gradual enlargement. The last year has added to our numbers, but it has done more—it has added much to our experience, and has set at work other forces which will result in much good, namely, the coming of Bishop Williams, the opening of our St. Agnes's School, and new plans for work among the young men and women, which will be set on foot, God willing, when I return to my duties in the fall.

"Of St. Agnes's School I have only to say that we have already doubled our number of pupils. We opened with five

bright girls; we closed, with ten, with good prospects for the fall. I have no doubt about our success in the school if we can carry out our plans. I am now having the whole property inclosed with suitable fencing. This will add very materially to the good appearance of the whole compound. I have decided not to fix any time when the buildings shall, or should be, completed. I have been obliged so often to disappoint you in this matter that I have resolved to say nothing about the time of finishing."

MISS BULL'S LAST YEAR'S WORK.

Miss Leila Bull, of Osaka, reports as follows: "During the year my principal work has been, as usual, teaching at the Ladies' Institute. As I was left alone with this duty, after Miss Palmer's marriage, I have not been able to accomplish

so much of direct evangelistic work as I wished.

"The institute has continued steadily to improve and to increase in numbers. The total number of pupils in attendance at some time during the year is fifty-six, of whom eleven have been boarders in the institute the whole or part of the year. The greatest number of new pupils is always received after the spring (Easter) vacation, as at that time the graduating of pupils in the city schools takes place. Now, at the end of the year, the number of pupils in regular attendance is thirty-eight, against twenty-four last year. The number of boarders is now seven, besides one in my own house.

"Although the way does not seem fully open yet to teach Christianity regularly in the school, the prayers at my house are quite regularly attended by all the boarders in the evening, giving me an opportunity for direct Bible teaching. I have found the colored pictures and lithographs received from America of the utmost use for illustrating these daily lessons as well as Sunday teachings. Our Christian pupils boarding in the school, three in number, and the lady boarding in my house, are always faithful attendants at morning prayers at my house, as well as in the evening. One of them plays the organ at church and is becoming quite skilful. We do not yet succeed in drawing many of the day-pupils to the Sunday-class, at the school.

Mr. Mori's earnest work in teaching such of the instructors of the institute as wished to hear about Christianity, has been greatly blessed during the past year, two of the teachers having been converted to the Faith. One of these, who is the head-teacher at the institute, and an unusually wise and skilful one, has been baptized and confirmed at St. John's Church, and is now devoting his exceptional talents to the Sunday-school at the church. For this we feel very grateful to God, and pray that He will guide the others also into the way.

I do not know whether the St. John's Orphanage has been already reported by others. In case it has not, I give a few particulars. The year is marked by two notable occurrences, namely, the baptism of fourteen of the little inmates at St. John's Church, on Easter Day, and the withdrawal from the work of the old matrons, Mrs. Matano, who, almost from the beginning of it, has taken such loving care of the children. Her place has been very ably filled by the former-assistant matron, Miss Umeda, under whose faithful care the condition and progress of the work have been very satisfactory. The number of children who have been inmates during the year is twenty-four. All are under twelve years of age. Nearly all attend the public schools of the city. Our largest girl received three prizes last term, one of which was for good conduct."

HAITI.

FURNISHING THE NEW CHURCH AT PORT-AU-PRINCE.

BISHOP HOLLY writes, under date of September 19th, as follows: "I am, at the present moment, all absorbed in efforts to get the necessary fittings for the church, such as benches, or pews, lamps, or organ.

"I have succeeded in getting my son Arthur to furnish the seats, as a thank-offering to Almighty God for a good measure of success in his profession of physician; and the order for the same will go by this same mail to an establishment in Michigan, with which he has been in correspondence on the subject.

"Our senior churchwarden has also

offered to pay the expenses of putting up an iron railing before the church, which sets back from the street about twelve feet, and has a dilapidated wooden fence before it. Several others are contributing to buy three large, central, hanging lamps, or chandeliers, and a cabinet organ.

"I have promised to re-establish the English services, suspended since 1888, as soon as the interior arrangements of the church, spoken of above, shall be completed. I am also taking measures to open by the beginning of 1896, God willing, an elementary parish school, in the building now vacated of the Church services."

MISCELLANY.

AT MID-DAY PRAY FOR MISSIONS.

THE Lord, even the most mighty God, hath spoken, and called the world, from the rising up of the sun unto the going down thereof. *Psalm i. 1.*

Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. *Psalm ii. 8.*

* * *

AT mid-day the Saviour of the world hung upon the Cross, lifted up that He might draw all men unto Him.

At mid-day Saint Paul was converted and called to be an Apostle to the Gentiles.

At mid-day St. Peter was upon the house-top praying, and received the three-fold vision of the ingathering of the Gentiles.

THE Missionary Council, at Chicago, in 1893, adopted a resolution that, during the continuance of the Council, a pause should be made each day at twelve o'clock for brief prayer for the coming



of Christ's Kingdom in all the world, and recommending the custom of noonday prayer for missions to all gatherings of Church people, and to the clergy and mission stations at home and abroad.

THE Church of England Missionary Conference, held in London in May, 1894, adopted the custom of noonday prayer upon suggestion from the American Church, and in their report said: "The conference is now among the things of the past. Is it too much to hope that at least one permanent memorial of it may remain amongst us, and that from many of our churches the noontide bell may call us, in the field, the workshop, or the mart, to lift our hearts, at any rate for a moment, in prayer for all missions of the Church of Christ?" The House of Bishops in Minneapolis adopted the observance, and it may now be considered an established custom commended by the highest authority.

INTERCESSION.

OUR blessed Saviour in giving the great Commission promised His presence to the Church unto the end of the world. Therefore let us earnestly beseech Him to make every mission station to be a centre of light and a channel of life; to inflame the missionaries with zeal and love; to grant them guidance and protection; to send forth many who are wise to win souls; and to give all Christian people a willing heart to sustain and further the work of missions for the glory of the Triune God in the salvation of all men.

STIR UP, WE BESEECH THEE, O LORD, THE WILLS OF THY FAITHFUL PEOPLE TO EARNEST PRAYER AND SELF-SACRIFICE FOR THE COMING OF THE KINGDOM OF CHRIST IN ALL PARTS OF THE WORLD. MAY OUR MISSIONS AT HOME AND ABROAD BE STRONGLY SUSTAINED THROUGH THE UNITED EFFORT OF CLERGY AND PEOPLE.

A MAN OF GOD.

FORTY years ago in a cottage in the highlands of Scotland an aged man said to his son: "David, you will have family prayer to-day, for when we part we shall never meet again, until we meet before the great white throne." David Livingstone read the thirty-fourth Psalm, the key-note of that wonderful life, and then poured out his heart to God in prayer, threw his arms around his father's neck and kissed him, and so they parted never to meet again in this world, and he went to Africa. He did a wonderful work in the Bechuana country. He was a carpenter, blacksmith, teacher, laborer, physician, and minister to these poor souls; but the man's heart was in the interior of Africa. One day, with about as much preparation as I take when I go to the north woods of Minnesota, he left for the interior of Africa. His route was along the path of slave traders, and every few days he came to some place where a poor woman had fainted in the chain-gang and had been strapped to a tree with her babe at her breast and left to be stung to death by insects. No wonder that he wrote in his journal and blotted it with tears: "O God, when will the great sore of the world be healed?"

I cannot tell the story of his life. One day he was found dead on his knees in prayer in an African hut. That life had so impressed itself upon the heathen folk that they did what will always be a marvel of history. They wrapped the body in leaves. They covered it with pitch. They carried it nine months on their shoulders. They fought hostile tribes. They swam swollen rivers. They cut their way through impenetrable thickets, and at last stood at the door of a mission-house in Zanzibar, and said: "We have brought the man of God to be buried with his people." And so David Livingstone sleeps in Westminster Abbey.—*Bishop Whipple.*

YOUNG MEN AS LONDON MISSIONARIES.

THE Rev. J. W. Ingram, the head of Oxford House, London, writing concerning the spiritual needs of the East End and the many young men who are ready

to give themselves to this work, says: "It is the pick of the universities, the captains of the boats, and men who are the life of the universities who want to come into east London work. They only ask food and lodging, and if you will give them that they will come and work for you."

A PRAISEWORTHY EXPERIMENT.

AN experiment of great interest to the medical profession and to all who care for the dark races of Africa is about to be tried at Dr. James Stewart's institution of Lovedale, in the eastern province of Cape Colony. It is an attempt to teach the Kaffirs medicine, and so to counteract the superstition and cruelty of their witch-doctors. A young graduate of high promise has offered to go out there, at his own charges, to preside over a new hospital, which is to be the nucleus of a medical school. Meanwhile there is about to sail to the Cape for Lovedale another lay missionary, also on his own charges, who is raising funds to build the hospital and supply it with nurses and advanced ambulance teaching. He is Mr. D. A. Hunter, well known in the west of Scotland and in Liverpool as a merchant. After visiting Lovedale, as many now do, he has satisfied himself that this is the best centre for medical and industrial work in Africa.

FIDELITY OF CHINESE CHRISTIANS.

WHILE foreign missionaries in China have the protection of the flag of their respective governments, the native Christians, having no such protection, are exposed to bitterest persecution from their countrymen, with no human authority to appeal to. Hence it has been expected that the greatest sufferers in connection with these anti-foreign riots would be among those who had accepted the Christian Faith and were known as friends of the missionaries. Yet, so far as we have heard, these native Christians have stood the test admirably. A letter from Dr. Griffith John in the English *Independent* refers to the fidelity of these native Christians in Szechuen. Dr. John, writing

from Hankow, says of the missionaries who have passed through that city from Chen-tu: "On the one hand they have brought much sadness to my mind, but they have brought much joy also. Their patience, their courage, their love, their zeal, their determination to return to their work—all these things have impressed my mind deeply. Then the stories they have to tell of their converts are very inspiring. Almost to a man the converts behaved splendidly in the midst of all their trials. As the missionaries were leaving the converts assured them that they would cling to Christ and their profession of His Name. 'We will meet as before,' they said, 'and read our Bibles and pray. We do not promise to sing, for that might involve us in trouble; but we will not forsake the assembling of ourselves together.'"—*Missionary Herald*.

A NOTEWORTHY CHANGE.

FOR a long period, the Dutch authorities in Sumatra tried to win the Mohammedan population by excessive deference and even by special privileges. They thought to awaken the gratitude of the Moslems and gain their adherence by spending lavishly on their temples and religious arrangements. The ruined mosque of Atschie, in Sumatra, was splendidly rebuilt at the cost of the government, and the Dutch rulers went so far as to regard the work of missions as politically dangerous. They even believed that the Mohammedan insurrection in Borneo in 1859 was provoked by the missionaries. But lately a change has taken place, and three years ago it was emphatically declared, in an assembly of men thoroughly acquainted with the circumstances of the Dutch colonies, that missions were a great help to the government and should be furthered in every possible way.—*Evangelisches Missionsmagazin*.

LI HUNG CHANG'S WEALTH.

AN English Church paper says: "It is not generally known that Li Hung Chang, who once more succeeds to supreme power—next to the emperor—in China, is the richest man in the world. The richest

Englishman is worth about twenty millions of pounds; Li Hung Chang has possessions valued at five times that amount—100 millions. As viceroy of the Chinese Empire he for many years had almost unique means of accumulating wealth. In China it is reckoned praiseworthy and necessary to bribe officials, and the higher the official the greater the bribe."

FRAGMENTS.

—The Japanese in Hawaii sent \$10,000 to Japan to aid the Red Cross Society in the late war.

—Mrs. Isabella Bird Bishop is about to build a hospital for women in Korea at her personal expense.

—In Uganda there are already 100 native evangelists, clerical and lay, supported by the contributions of the people.

—A son of the Rev. R. W. Stewart, the English Church missionary who was murdered at Kucheng, China, has offered himself to take up his father's work.

—During the year ending October 1st, the English Church Missionary Society sent to various parts of the Foreign field 149 missionaries, seventy-two of whom were returning to their work and seventy-seven were new missionaries.

—The Church Club of the diocese of Connecticut have published, at New Haven, a notable address delivered in that city, by request, before the club, on October 29th, 1895, by Lieut. G. N. Whistler, U. S. Army, on "The Fundamental Principles of Public Worship as Exemplified by the Teachings of the Primitive Liturgies."

—The *Missionary Review* says: "Mrs. M. G. Watt writes from Guelph, Canada, that much more is being done for the lepers of India and other lands than is usually known, and that a large amount of 'leper literature' is free, distributed only on one condition—that it be passed round after reading. Her daughter prepares pamphlets on the subject of European lepers, etc., and thus they were enabled to send \$1,500, \$600 of which came from Guelph, to the treasurer in the old country. Six auxiliaries are already at work in Canada, that in Guelph being the pioneer."

THE WOMAN'S AUXILIARY.

CHURCH MISSIONS HOUSE, 281 FOURTH AVENUE, NEW YORK.

MISS JULIA C. EMERY, *Secretary.*

TO DIOCESAN OFFICERS.

THE January Conference of diocesan officers with the general officers of the Woman's Auxiliary will be held in the Church Missions House on Thursday the 16th, following noonday prayers in the Chapel.

A GREETING.

WE missed from our Triennial Meeting in October the greeting from the Woman's Auxiliary of the Church of England in Canada, which has come to us so pleasantly on former occasions. Later we received from the Secretary the following note of regret and explanation :

MY DEAR MISS EMERY:

There seems to have been a chain of misfortunes preventing the congratulations and good wishes of the Canadian Woman's Auxiliary reaching their United States sisters in time for the meeting in St. Paul. . . . I would be much obliged if you will make it known to your Woman's Auxiliary that it was not from neglect or lack of well-wishing that their Canadian sisters sent no greetings, but owing to a combination of untoward circumstances. . . . I hope you had a successful and happy meeting, and shall look for the account of it in THE SPIRIT OF MISSIONS. I wish very much indeed that I could have accepted your kind invitation and been present myself, but many reasons prevented it.

Yours sincerely,

(Signed) L. H. MONTIZAMBERT,
Gen. Cor. Secretary W. A.

THANKS FROM SOUTHERN FLORIDA.

THE Bishop of Southern Florida asks us to make the following acknowledgment of the help promised that jurisdiction in October last:

To the Woman's Auxiliary to the Board of Missions :

MY DEAR FRIENDS: How can I find words to express the feelings of gratitude to you, and devout thankfulness to God, which swell in my heart when I think upon the burden of anxiety you have lifted, and the confidence and courage inspired by your coming forward so promptly and so generously to the relief of the Missionary Bishop of Southern Florida. Prostrate as my whole jurisdiction is from the effects of the unprecedented freezes of last winter, my earnest prayers to God have been that He would, in some way, enable me to tide over the very trying times of the present and ensuing year. In what an entirely unexpected and unanticipated manner the answer came! The history of it all came to me like a vision of the invisible and wonderful movements of the Spirit of Almighty God.

I am told that a dear Christian woman who spends her winters in my jurisdic-

tion arose and addressed the Woman's Auxiliary assembled in St. Mark's, telling in her calm, quiet way of the actual condition of things in Florida, where the results of the freezes drew forth from an expert sent to ascertain the real condition of things the declaration that "if every house in Florida had been burned to the ground the loss would not have equalled the loss that has resulted from the freezes," and telling how the work of the missionary jurisdiction was necessarily affected. I say I am told that when she sat down the president of one diocesan branch arose and pledged that branch for \$250 for Southern Florida for the ensuing year; then another for the same amount, and others for different sums, until the whole aggregated the almost marvellous sum, especially considering what the women had already done, of \$2,100! . . . " *Laus Deo!*" I cried, "God has heard and answered my prayer." Need I say that I will return to my work with renewed zeal and energy, and will redouble my diligence "to lengthen the cords and strengthen the stakes" of our beloved Zion? I have said, from the beginning of my work in Florida, that I esteemed the Woman's Auxiliary as a very important helper in all my work for Christ and the Church. I thank God that in this trying time He has brought the women to my relief.

WILLIAM CRANE GRAY,
Bishop of Southern Florida.

A CORRECTION.

WE have been asked to credit Colorado with \$5 more towards the United Offering than was acknowledged in our list of diocesan gifts, making the contribution from that branch \$106, instead of \$101, as credited heretofore.

COUNSEL FROM OKLAHOMA.

THIS number of THE SPIRIT OF MISSIONS contains the official notice that the income of the United Offering of 1895 will be devoted for the next three years to the payment of the salary of the Missionary Bishop of Oklahoma and the Indian Territory. It is a pleasure to us to feel that our united gift is to go towards Bishop Brooke's support, and we trust it may not be the only thing which the Woman's Auxiliary shall do for him and his jurisdiction. For any help that we may give to him and his, we feel that he has made an ample return in the paper so kindly prepared by him for our late General Meeting. We print it in this issue, trusting that its words may sink into the hearts of many women of the Auxiliary, and result in the offer of health and strength, of mind and heart, of true Christian spirit, and of worldly goods as well, for which, after twenty-five years of almost fruitless waiting, we still hope and pray.

ON THE NEED OF WOMEN WORKERS.

Apologies are never graceful things. Especially do they seem an ungraceful and ungracious thing when one is granted fifteen minutes of the time of such a gathering as this, in which to speak on such a subject. Yet it seems to me almost disingenuous, not to say out something of my sense of unfitness, my lack of the larger experience that would naturally make me ready and apt to be suggestive, wise and inspiring, in speaking to you about woman's work. I feel myself to know so little experimentally; I feel the lack of personal contact with trained woman helpers as so serious a loss and deprivation, past and present, that the impulse to begin by begging pardon for not knowing more, is almost irresistible. But strong

faith in a thing is sometimes almost as good as experience in it. Appreciation, apprehension of another man's use of tools and agencies, may almost take the place of personal skill in their use, in supplying intelligent interest and a measure of discriminating judgment. I shall hope so, and hope that you may be so kind as to hope so, too.

I think I have been invited here to-day by your Secretary for a specific, well limited purpose, that is, to speak of the need of trained woman workers in the Domestic field, so far as I know that field. The sort of woman needed and what must be her best aims, inspiration, training and methods. You will not think it strange if, as I speak to you, it appears very plainly that to me the Domestic field means largely Oklahoma and the Indian Territory. Not selfishly, nor chiefly to stir up interest in that field, but because I know it, not others; because its needs and opportunities are before my eyes and upon my mind and heart, as they must needs be, far more than any other.

Then, largely, the question first becomes, What is the need for the trained woman's work in such a field as ours, in the newest corner of the Southwest? First, she is needed as a teacher. Either as a distinctly missionary teacher, or as the well-trained and equipped woman will leave better paid and pleasanter work in older fields to take up public school work, or the building up of small, local, private Church schools in not a few such towns as I well know in Oklahoma and the Indian Territory. We need such women, not those who have failed, or have been left behind by the advance of educational methods in older parts of the country, but those who, for smaller salaries, poorer immediate returns and less congenial surroundings, will, as a distinct sacrifice, not for gain, but for the sake of Christian education, go out to teach the youth in the newer, rawer communities. To ask such a thing may seem quixotic and absurd, yet it is a distinct need. And, most of all, is there needed the well-trained, competent teacher who is neither entirely dependent on the returns in the way of salary, nor a stickler for a support which she thinks commensurate to her capabilities and deserts. She cannot expect it in a new country. We need as good work and workers; it is impossible that there should be as good pay. More than once could I have used to great advantage some well-qualified woman teacher who could or would forego the question of a salary equal to what she had earned or deserved. Few applications or offers have come from any such.

Plainly, sometimes, the woman needed has been one who was well qualified, young enough to be adaptable, up to date in methods, and hardy and brave and self-denying enough to take (let us say) one-third of the support and (perhaps) scarcely one-tenth of the comforts of an eastern position, or else a woman with means of her own, who could teach for love and not for money. Is this absurd and impossible? Perhaps so. But it is a need, and, I believe, a possibility. Are there not women who can teach, and teach well, do the best of work, not for the best of pay, but for the sake of Christian education, for the sake of Church extension, for the sake of helping Christ's little ones? There must be, dear friends, if women are to be workers in such fields. There is no money for large salaries. There are no handsome school buildings, well equipped and comfortable. The surroundings must be crude and unsympathetic and uncongenial to a painful degree. But the demand for the best work to be done by the best teachers is as great as anywhere. Such teachers must be distinctly missionaries. Is there not, somewhere, here and there, in the Church the woman who not only loves such work enough to isolate herself and face strange and unpleasant surroundings to do it, but also will risk the trial without much pledged support, because she either has money of her own, or the willingness to be stinted in comforts and conveniences for the sake of beginning the work? It sounds like asking a good deal. But it is the not unreasonable

cry of a mission field that is both poor and sordid, and that, just because it is so, needs good women, the best women, to do educational, or, indeed, to do any kind of work.

For what is true of educational work is true of any sort. The single woman, or woman unencumbered with family cares, not working to keep the wolf from the door, nor working to put money in her purse, but working for the work's sake and for Christ's sake, is a woman who is needed in new fields, whether she come as deaconess, nurse, matron or teacher; in all these positions there is the need of her without the question of proportionate remuneration. The need of the well-bred, educated, specially trained, thoroughly consecrated, large-hearted, patient gentlewoman, who is independent in the matter of money; the woman who sympathizes with the common people (so called), not because poverty and the struggle for a living have forced her to live with them and share their experiences, but because the Christ-like spirit has kept wealth and luxury from narrowing her mind and hardening her heart, and she sees and feels in all her nature how interesting and precious and holy a thing is the life of the "common people," because above all else she feels the sweet compulsion of the love of Him who had "compassion on the multitude."

Do we say that such women are rare, so rare, of necessity, that to look for them, to ask for them, is to waste time on Utopian desires and barren idealism? Dear friends, I have always believed that this Woman's Auxiliary exists, like every such body of earnest women, not to accept conditions, but to make them; not to acquiesce in the weaknesses and mistakes of woman's life, but to put strength for weakness; right for wrong; the better for the worse. Is it true, now, that in the main the bare fact that a woman has inherited, or has had given her, money and its attendant advantages and comforts, is presumptive proof, amounting to certainty, that she will not have the desire, the inspiration, the enthusiasm for Christ and His poor which will send her as a missionary to the slums of a city or the discomforts and loneliness of frontier work? I do not believe it, as a general proposition. If it is true, it is ours to change it. Is it felt to be a foregone conclusion that the results of the education and inherited traits of such a woman are inevitably and irrevocably such as that even if she can love God's work enough to want to give *herself*, as well as some of her money, to it, she can yet never have either the physique or the mental and spiritual aptitude and skill to do it wisely and well? It must be granted in a measure. The life of a woman born to money and its comforts, is not always a wholesome life, either for the normal development of the body, or the broadening of sympathies and training of the mind that will make her a good missionary. But the mission of Christ and His Church to the rich and well-to-do is precisely to change that. And for whatever she would be, teacher, matron, deaconess, or nurse, she, as her poorer sister, must be trained, specially and carefully trained.

But if I can make no other point or appeal to-day (and the time is too brief for making many) I would make this one point and leave this one thought with you. That *one* of the needs, for the work's sake, and for the woman's sake as well, in western mission fields, is for the independent woman, who is not there because she must earn a living, but because there is the need of the trained woman worker, and she was fitted and free to go. And this means, incidentally, yet very essentially, the appeal to well-bred, well-educated, money-endowed, single or unencumbered women to go into our deaconess schools, our hospitals and training-schools, and fit themselves, body and mind, to do such work, because they can do so without suspicion of sordid desire to make a living, or painful hesitations and questionings till the support is provided.

Let me not for a moment seem to suggest any unworthiness or inferiority in

those who not only do such but earn also a scant and well-deserved living by doing it. It is as far as possible from my thought and purpose. As a rule, all such could earn far more in some less selfish and less trying field of labor. But so often there is no money to give even a pittance of pay.

Let me again emphasize the value of training. For the teacher, physician, or nurse, that is so plain a need, it hardly needs the saying. So is it for the deaconess, or parish, or mission helper of whatever name. Our women in the new parts of the country are very busy women, hard workers. Frontier life and life in new settlements is hard and hardening often for men. It is far harder for women. There is much more of all that makes a woman's life sweet and pleasant that is wanting in such a region than that which goes to make the comfort and satisfaction of a man's life. The woman's burden is far heavier. Therefore there is less leisure, less inclination for Bible study and all that is akin to it. There is, I believe, nowhere greater need for the deaconess who is a good student and good teacher of Bible and Prayer Book, and Church history, than in the newer West. Her training must give her a superior knowledge and an aptness to interest and teach others. The tendency of life in such a region is to make our women self-helpful and self-reliant, as they must be. But it has a tendency as well to make them also ungente and brusque of manner and methods. The need of the special worker and exemplar is to be by habit and training exactly the contrary; not stiff and conventional, not reticent nor retiring. She must be willing and free to go anywhere, to do anything. She must not seem to be rebuking others by her manner or her methods. But the gentleness of womanhood that goes with the self-poise and readiness of the trained worker is invaluable. It is not timidity nor reserve at all. It is almost the exact opposite of these. It is not the reproving frown of a haughty superiority. It is just gentle strength, firmness that is not self-assertion, good-humor that is not boisterousness, geniality and good fellowship that never degenerate into coarseness and the jesting which is not convenient. Such qualities and capacities would be precious things in the woman helper who comes to our aid in the Southwest. I think they would be anywhere. But there, pre-eminently.

Again, the bane of all social intercourse and organization among our women, even Churchwomen, is gossip and the spirit of gossip. One Christian woman in a community, who would never listen to and never tell a piece of scandalous or trifling news, true or false, who is bright, interested in little things, but not trifling or petty, who has, with a genial manner, yet always about her the presence of a high and holy purpose, such a woman, apt to lead and teach, would be a precious helper to God's work in every new town, whether it be the rough mining camp or the equally shack-built town of the prairie frontier, or the pretentious and pushing city with honest yearnings after a soberer and saner social life. I might multiply words to emphasize and mark the need. There is not time for it.

What, then, will bring us such helpers or raise them up in the field? What will be the upholding inspiration and motive power? The interest of the work? It is full of interest. Western people and conditions are interesting to the most casual observer. They are intensely so to any one who loves this country and cares for its future, and knows how much that future is going to be moulded by the outcome of the West, and therefore studies those conditions and people with the added interest of sympathy and love. But this will not, cannot be the chief motive. That must be the old one, the oldest of all—the love of the Master and His brethren, *that*, and the crying need. The sight of the need will incite and stimulate. The love, the patience, zeal and tact born of the love of Jesus Christ will sustain, uphold, encourage, make brave and strong the gentlest and most shrinking woman.

There is not in all this that I have said, my kind friends of the Auxiliary, much either to instruct or to inspire you. The information is old and trite. The statement of it is not moving. But the fact of the need of the trained, self-denying, gentle, pure, shrewd and sweet spirited woman in our western life and work, and the conviction that the love of Christ can constrain such women to come to us—these two things at least are “the things which cannot be shaken,” and which, I hope, may “remain” assured to your minds and warmly impressed upon your hearts.

THE DECEMBER CONFERENCE.

THE December Conference was held on Thursday, the 19th, in the Woman's Auxiliary Room of the Church Missions House, after noonday prayers, Mrs. Neilson, President of the Domestic Committee of the Pennsylvania Branch, presiding.

Present—Connecticut, two (one Junior); Long Island, two; Milwaukee, one; Minnesota, one; Newark, four (Junior, one); New Jersey, one; New York, six; Pennsylvania, one; eight branches by eighteen officers, also Tennessee by a visitor.

The Secretary reported the formation of the Duluth Branch of the Woman's Auxiliary, and the action taken by the Board of Managers in regard to the income of the United Offering. She announced the printing of two new leaflets about the offering of 1898, and asked that copies of these accompany every United Offering box sent out. It was also asked that lists of addresses of all holding these boxes be kept in each diocese, and the holders notified individually when returns from them should be made.

The Secretary then presented a paper, which, by request of the officers present, is here given in print:

The officers present at the conference to-day do not realize how difficult, or, if not difficult, how costly it is to reach all the diocesan officers throughout the country. There are now 568 of these officers. To send each one of these a printed communication from the Mission Rooms costs over \$6 for the one-cent wrapper alone, in which each is carried, beside the cost of printing and of time used in addressing and folding wrappers. The postage thus amounts, if leaflets are sent at the rate of one each month, to \$72 at the very least. The cost is actually much greater than this. This is, however, an expenditure we gladly make from the missionary treasury, and would do so more gladly still, could we feel that the diocesan officers generally appreciate the use of giving missionary information through the printed page. But we have reason to feel that there is, as yet, by no means an adequate appreciation on their part, and we are led to this conclusion by reason of the following facts:

In the December SPIRIT OF MISSIONS, in the minutes of the adjourned officers' meeting, it is stated that only about one-half of the officers of the Auxiliary subscribe to THE SPIRIT OF MISSIONS. We have taken pains during the last month to verify this statement, and we find that of the 568 officers appointed or elected in the different diocesan branches, the names of but 178 appear upon the subscription list. To these we have added eighty-nine others, as those who, through association with the clergy or members of the Board of Managers, or for some other obvious reason, are likely to see the magazine. If we add to these sixteen more, who may receive the magazine from others at second-hand, we would still have 283, or one-half the full number of officers, who, so far as we have any information to that effect, do not see THE SPIRIT OF MISSIONS. These, therefore, are not kept posted as to

the general missionary intelligence, nor do they see the woman's department, which is the only regularly established official mode of communication which we have with one another.

Not seeing the magazine, it is not strange that they do not realize one great duty of their office, one aim presented to the Woman's Auxiliary at its very beginning, viz., the circulation of the missionary publications. To press this is a work that may well occupy not only the members of the Publication Committee, but all other officers. Will you not begin with the officers in your own branches, and see if you cannot persuade every one of these to subscribe, and then go on to the point of seeing that the magazine is taken—at least one copy—in each parish branch? We have jotted down the present number of subscribers among diocesan officers in some branches likely to be represented to-day.

	No. of Officers.	Sub- scribers.	Non-Sub- scribers.		No. of Officers.	Sub- scribers.	Non-sub- scribers.
Albany,	15	7	8	Minnesota,	9	4	5
Connecticut,	30	17	13	Newark,	18	11	7
Long Island,	4	3	1	New Jersey,	15	12	3
Milwaukee,	9	1	8	New York,	27	17	10
				Pennsylvania,	24	16	8

There are but 5,041 *paying* subscribers to THE SPIRIT OF MISSIONS, 5,043 copies are sent free; how would the number of subscribers be increased if we all tried to add to these as a part of each year's work!

It is owing, we are sure, to this lack of thought as to their responsibility in this direction that leads our officers also to make so very little use of the leaflets that are issued from the Missions House. The copies sent to them are not for their own information and interest only; they are *specimen* copies, sent that they may see what missionary literature is on hand, and that they may furnish it to the parish branches under their care. We are led to think, either that the leaflets printed are not such as the branches need, or that the need of their use is not felt by the branches, when they are so very little called for. Since October we have issued two leaflets about the Triennial Meeting, one of them containing an account of the pledges made at that time. It would seem that these leaflets should have been distributed among all the branches that contributed to the offering and that are interested in paying these pledges, especially among the weaker and more remote branches to whom the making of the gift meant real self-denial and effort; and yet the call for them has been far from general.

Thinking of these things, we are led to ask if the trouble does not lie deeper than the fact that many officers of the Auxiliary have not sufficiently considered their responsibility in this special direction; may it not be that among the 578 who have been placed on the list, there are many who do not understand at all, not only what diocesan representation in the Auxiliary *involves*, but even what it *means*; who do not really know what the Woman's Auxiliary to the Board of Missions is, the *spirit* of its growth, the shape which in twenty-five years it has assumed, the mode of its organization and work, not only generally, but in their respective dioceses? They evidently fail to realize that to be a diocesan officer means the use of a persuasive influence among the women throughout the diocese, and a co-operation with every other officer of the diocesan branch in extending that influence.

The Honorary Secretary made the following report:

At the last officers' conference I reported the setting apart to the office of Deaconess three pupils, graduated from the New York Training School. On the afternoon of St. Andrew's Day a fourth pupil of the same class, prevented by illness from being with the others on the former occasion, was also set apart to the same office.

This makes twenty-three deaconesses now at work who are graduates of our two training schools, twelve from the one in New York, and eleven from that in Philadelphia. In both schools the missionary spirit and interest are increasing steadily, and we may look forward to seeing them represented, at no very distant time, in all parts of our missionary field, at home and abroad.

Last month I also reported my attendance at the annual meeting of the Girls' Friendly Society, and the annual convention of the Daughters of the King, and drew attention to the possibility of gaining many recruits for the missionary force from both these sister organizations. It is a pleasure to state that the former of these two societies has now made its headquarters in this Church Missions House, occupying Room No. 53, where some G. F. S. associate may be found every morning from eleven to twelve o'clock. The president of the society in America, Mrs. Thomas Roberts, as a diocesan officer of the Woman's Auxiliary, expects to be regularly present at our monthly conferences, and will, at their close, be glad to meet any of the other officers interested in the Friendly work.

Since the last conference I have attended a meeting of the Church Periodical Club, at which a resolution was adopted looking to closer relations between it and the Woman's Auxiliary, and at which I was asked to speak upon the subject under discussion. You will understand that it gives me pleasure to mention this growth in co-operation, and these various illustrations of our intimate association with different departments of woman's work in the Church. "In union there is strength," and we shall all gain, and none of us lose, by cordial and sincere interest in each other's welfare.

Since sending out the Officers' List, an addition has been received from Southern Virginia, of a treasurer for the Prayer Book Society, a similar officer having been serving for some time before in the Alabama branch. May I suggest that this good example may well be followed elsewhere, and read in this connection a letter handed me by the General Secretary of the Board of Managers:

"THE AMERICAN PRAYER BOOK FUND,
"283 Fourth Avenue, New York.

"DEAR SIRS:

"Stopping in the Continental Hotel of New York last June, I found in my room a Prayer Book, to my great pleasure. The possibility of distributing it among the hotel rooms of Delaware, with the same printed notice inside the cover I found in that one, has occurred to me. But before bringing it before the clergy here, I write to ask if copies could be obtained from your Society, with the same explanatory notice pasted within each. I ask also, have you a fund for the purpose? and what would be the cost per 100 to us, if you can furnish them (without including freight charges)?

"Very truly yours,

"_____"

Dr. Langford asks, "What better missionary work can the Church do than distribute the Prayer Book among those not of our own Communion and to whom it is now unfamiliar?" and as we remember that "the circulation of missionary publications" is one of the original objects proposed to the Woman's Auxiliary in 1871, may we not think that Prayer Book distribution, endorsed as it is by the Board of Missions, comes properly under that head?

In connection with the Officer's List may I also again draw attention to the advantage of appointing a special treasurer for the United Offering? And I would like to ask a study of the list on the part of all officers interested in the various forms of organization in the different dioceses. I remember once being struck by the active

interest in Church work taken by an unusually large number of the members of a certain parish, and in commenting upon it to the rector, and asking the secret of his success, he replied that he had as many committees and as many officers as possible, finding that added responsibility usually resulted in greater zeal. Many of the diocesan branches of the Auxiliary, it will be seen, evidently act upon that principle.

This season fresh attention seems to be given to the subject of Mission Classes, and the *Pacific Churchman* contains interesting accounts of those established in the various parochial branches, under the direction of the Bishop of the diocese. The following description of the one in All Saints' Parish, Pasadena, is excellent, and may be helpful and suggestive elsewhere:

"The Guild of All Saints', Pasadena, at its first meeting after the Secretary's visit in May, when she urged the necessity for this study, decided to begin at once, and to meet fortnightly. In the words of Miss Tyng, who led the class: 'We began with colonial days, the first services, first converts, the work of the first missionaries in each of the thirteen States, any lady taking a topic in the order of dates, as I presented them. Then, after the Revolution, the desires and objections in this country and in England to the establishment of the Episcopacy here; the condition of the Church here at that time; the Church in Scotland; the consecration of our first Bishops. Then the formation of the General Convention, the formation of the Domestic and Foreign Missionary Society and the first missionaries sent out by it until 1855, meanwhile keeping up the state work, that is, each state as it came into the Union, the earliest Church work recorded in it. We get the most of our information from the Church Cyclopædia, and make extracts to read at the class. After the paper any lady reads or tells any items which she has learned about that state. Yesterday we had Mississippi, and an excellent paper on Bishop Chase and his pioneer work in Ohio; a paper on the Greek Church and one on the history and conditions of Greece when our first missionaries were sent there; a picture of Mrs. Hill's school, with some account of it. Mrs. Kellogg told of the Green Bay Wisconsin, mission. Conversation became general, and the meeting was considered the most interesting we have had.' We meet in a private school-house. We have no officers, by-laws nor finances. We need books, as it is too far to send to borrow from New York. Many of us will attend the general meeting in St. Paul's, Los Angeles, on the 4th, when I hope an interest in a lending library will grow up among us. We can report a regular attendance of about twenty ladies."

There were no reports from committees, but the Secretary read from a letter received from Mrs. Giraud, chairman of the Committee on Missionary Publications, a proposition that that committee might begin the consideration of some course of missionary study for the benefit of the Auxiliary generally. The officers present expressed their interest in this matter, and will welcome the suggestive help of the committee, in the hope that some such a scheme may be formulated in the future.

Reports from dioceses were called for, and Mrs. Cox stated that the vice-president of the Long Island Branch had been given the care of the United Offering in that diocese. Miss Carter referred to the lace work in Minnesota, and gave the gratifying report that, notwithstanding her own ill-health this fall, all expenses have been met. She told of the spread of the work elsewhere, of a year's salary given by one woman, enabling her to place a new worker in Indian Territory, of a call for another worker in Southern Florida, and of women offering and ready to go, if their expenses might be paid. Miss Boylan, of Newark, suggested that greater effort be made to increase in the diocesan branches the

amount of the offerings at their respective annual meetings. Mrs. Neilson reported from Pennsylvania the gift to that diocesan branch of a room in the new Church House, corner of Walnut and Twelfth Streets, Philadelphia, in which the monthly meetings will henceforth be held. She also read from a letter from Mrs. Whitaker, chairman of the Executive Committee: "The Bishop explained very clearly at our annual meeting that boxes for the new United Offering were to be found at the Church House, and a great many were distributed at the annual meeting. We are asking the rectors to appoint some one in each parish to take charge of the offering, distributing the boxes and receiving the contents in May and September, sending the amount from each parish to the general treasury of the fund. We have appointed a new officer on the Executive Committee, on account of the extra work which is caused by this careful attention to the United Offering. Boxes will be kept at the Church bookstore also, for the convenience of some."

Mrs. Brush, of Connecticut, in referring to the amount of the last United Offering, connected it with the increased number of Quiet Days, held recently in the Woman's Auxiliary, reminding the officers that the growth of the spirit of prayer will certainly result in more and more abounding gifts.

Mrs. Ramage, of Tennessee, gave a very interesting account of the missions at Murfreesboro and Shiloh.

With the Doxology the meeting adjourned.

WEST AFRICA.

TIDINGS FROM CAPE MOUNT.

AFTER long waiting, the more detailed particulars concerning Mrs. Brierley's last illness and death have at length reached us. Dr. Walrath writes from Cape Mount on October 30th:

"Owing to my own severe illness since the 23d of July, I have not been able even to read letters, much less to reply to the many, many kind friends who have asked for the particulars of dear Mrs. Brierley's last days and hours. This is no easy task, but I will try.

"Mrs. Brierley took a severe cold while in Liverpool last fall, where she would go out in the rain. She already suffered from head and throat trouble, which was much aggravated by this cold, and she did not recover from it, but suffered much from her throat. She would not take medicine, saying she was not ill and would be better when the rains finished, as she had always suffered in this way for years during the rainy season. Six days previous to her death she was up, doing her duty.

"She was confined to bed from Tuesday until Saturday, when she quietly passed

away. When I went into her room Saturday morning she said she had slept all night, and was better, and would be up soon. She talked to the children, did her Saturday work, from bed, up to eleven o'clock, when she simply turned and did not speak again. There was no pain; we thought she slept. At about 2:30 she closed her eyes without a struggle.

"I do not think she realized she was so ill. She did not speak of dying—left no word. To me her going was most consoling. She did speak to me, early in the week, wishing she could only have the Holy Communion.

"A funeral in Africa is very crude compared with the arrangements in a civilized land. I stood in the little room, looking at the dead body of my companion. Alone, not knowing which way to turn, I must see to the laying away. I send to the merchants for lumber, to another for black cloth, and the men working on the house make the casket. The body is prepared, laid in the case, and placed in the large room in this house. The masons dug and stoned the grave, and at

4 P.M., amidst the weeping of some 200 women and children, dear Mrs. Brierley was laid in her last resting place. Every day you will see some gay flowers on the new-made grave; the children keep them there.

"Our little God's acre is just back of the boys' house. I have had a piece of ground enclosed with a fence, and we are planting trees and flowers. I want to have a cross erected in the centre. I hope some friend of the departed one will take this to heart, and send the means to finish laying out a little spot, that we who lay down our lives in the field, after bearing the burden and heat of the day, may not be disturbed by children walking on our graves.

"I found, I think, nine graves scattered about—some white traders', some children's—not enclosed, no one knowing whose each one's was. The piece of land I have enclosed takes in all these graves. The fence is only temporary; will not last. One of the Dutch firms has promised to help when I erect the cross. I would have the masons make this from small pieces of rock, with cement and white lime. This would last many years, and marble would crack after a short time.

"No doubt you will say, How can I do all this when I have so much to do? Others say I work, and at times worry me on this subject; but I feel I am not doing anything. How I do hope the dear people at home still continue to feel interest in us. We need their prayers and kind thought more than ever. I will do my best for both boys and girls until help comes to me. Miss Nicol has just been to me for some large boy to help her in the class-room. My boys are not capable of teaching, but she has much to see after. These children need to be followed up all the time."

Miss Nicoll writes on October 28th:

"On Saturday the 26th, Mrs. Walrath arrived among us again, after her trip to the Islands for the benefit of her health. The Lord has been mindful of us and spared her to return, in a weak state of health yet. We would like to see her cheeks looking as rosy as when she first landed here, in 1894, and her steps quicker and livelier as of old; but we hope this

cruel and trying climate of ours will allow her to get stronger, so that she may continue her labor of love. I considered her very brave to venture out again after such a heavy attack. We all thought Mrs. Brierley's death was to be followed by hers. After much prayer and supplication, the Lord has been pleased to spare her to us.

"I hope you dear ladies will not cease your interest and love for this work. I had a letter from the Bishop, asking me to take Mrs. Brierley's place *pro tem*. My feeble efforts I will always put forward for the success of the work. When the children grieved so much after the death of their 'mother,' I told them that the Lord would soon raise up another who would care for them and love them as their departed mother did, if they prayed aright, and in the meantime I will do for them as I have always done. Mrs. Walrath they did not know so well, she having had charge of the boys since her arrival at the station. However, they have come to know and love her very much. Oh, how they prayed the dear Lord to spare her.

"The children have all settled down to work and school again, and everything is going on in good order. We are still working at the building, which will not be completed before March. Our school-room is in a shocking condition, and dangerous; and both Mrs. Walrath and I think that part of the new building will have to be used by the pupils till such time as the new school-house is built. I consider it quite a necessity, or else some lives will be lost, for our school-room will not last ten months more, to be safe. The pupils are all here, and we are thinking of sending the older girls out, as was arranged before Mrs. Brierley's death.

"We opened more of the boxes that have been sent us to-day, and they contained many useful articles. I shall write next week to the ladies, thanking them. I was glad to hear from Mrs. Walrath that two organs could be ordered for the station.

"We are all hoping that the Lord will touch the heart of some dear lady to come as soon as possible. The Lord will care for His own, if we will only trust."

FINANCIAL.

Offerings are asked to sustain missions in twenty-one missionary jurisdictions and thirty-seven dioceses including missions to the Indians and to the Colored People in our land, as well as missions in China, Japan, Africa, Haiti and Greece—to pay the salaries of twenty-two Bishops and stipends to 1,300 missionary workers, and to support schools, hospitals and orphanages.

All things come of Thee, O Lord,
And of Thine own have we given Thee.

With all remittances the name of the Diocese and Parish should be given. Remittances, when practicable, should be by Check or Draft, and should always be made payable to the order of George Bliss, Treasurer, and sent to him, Church Missions House, 281 Fourth Avenue, New York,

Remittances in Bank Notes are not safe unless sent in Registered Letters.

ACKNOWLEDGMENTS.

The Treasurer of the Domestic and Foreign Missionary Society acknowledges the receipt of the following sums from October 1st to November 1st, 1895:

* Lenten and Easter Offering.

ALABAMA—\$736

Birmingham—Advent, "Mrs. J. A." Foreign. 6 00
Carlowville—St. Paul's, Domestic. 1 36

ALBANY—\$485.79

Albany—Grace, Wo. Aux., for Dr. Glenton's salary, Alaska, \$5; for salaries of Foreign women workers, \$5; Sp. for St. Augustine's School, Raleigh, N. C., \$5.. 15 00
Holy Innocents', Domestic. 3 72
St. Paul's, Junior Aux., Sp. for education of the daughters of the clergy, \$1; Sp. for Brierley memorial buildings, Cape Palmas, Africa, \$2. 3 00
St. Peter's, Sp. for Bishop Brooke, \$109.22; Wo. Aux., for Dr. Glenton's salary, Alaska, \$5; Sp. for Bishop Wells, Spokane, \$5. 119 22
Ballston Spa—Christ Church, Domestic, \$5; Indian, \$5; Colored, \$5; Foreign, \$5 20 00
Catskill—St. Luke's, Domestic. 4 00
East Springfield—St. Paul's, Wo. Aux., for salaries of women workers, Domestic and Foreign. 6 00
Hudson—All Saints', Wo. Aux., for salaries of Foreign women workers. 10 00
Ilion—St. Augustine's, Domestic and Foreign. 5 85
Little Falls—Emmanuel, Wo. Aux., Sp. for education of the daughters of the clergy 1 00
Ogdensburg—St. John's, Wo. Aux., for St. Margaret's School, Tokyo, Japan, \$12; Sp. for Fanny C. Paddock Hospital, Tacoma, Washington, \$6. 18 00
Potsdam—Trinity Church, \$31; Miss Lavinia Clarkson, for "Thomas Streاتفeld Clarkson" in memoriam scholarship, \$60; "Lavinia Clarkson" in memoriam

scholarship, \$60; both in St. Paul's School, South Dakota. 151 00
Rensselaerville—Trinity Church, Wo. Aux., for salaries of Domestic women workers, \$5; Sp. for Domestic Contingent Fund, \$1; Junior Aux., Sp. for Miss Carter, Minnesota, \$3. 9 00
Schenectady—Christ Church, Junior Aux., Sp. for education of the daughters of the clergy. 2 00
Troy—St. John's, Wo. Aux., Sp. for Domestic Contingent Fund. 1 00
St. Paul's, Wo. Aux., for Dr. Glenton's salary, Alaska, \$5; Sp. for Domestic Contingent Fund, \$5; Sp. for education of the daughters of the clergy, \$5; for salaries of Domestic women workers (of which St. Margaret's Guild, \$5), \$15; Sp. for Bishop Wells, Spokane (of which St. Margaret's Guild, \$5), \$10; Sp. for Miss Carter's work, Minnesota (of which St. Margaret's Guild, \$5), \$10; Sp. for Good Physician Hospital, Rev. E. N. Joyner, South Carolina, \$5. 55 00
Walton—Christ Church, Wo. Aux., for salaries of Domestic women workers (of which Miss North, \$5), \$10; for salaries of Foreign women workers, \$10; Sp. for Brierley memorial buildings, Cape Palmas, Africa, \$4; Sp. for St. Augustine's School, Raleigh, North Carolina, \$5; Sp. for Bishop Wells, Spokane (of which Miss North, \$5), \$10; Sp. for Ouray Indian work, Utah, \$3; for Dr. Glenton's salary, Alaska, \$3; Sp. for education of the daughters of the clergy, \$5; Sp. for Domestic Contingent Fund, \$4; Miss North, for Mexico, \$2. 56 00
Miscellaneous—Miss A. E. Tweddle, Wo. Aux., Sp. Domestic Contingent Fund. 5 00
Miss L. S. Walsh, Wo. Aux., Sp. for education of the daughters of the clergy. 1 00

NOTE.—The items marked "Sp." are Specials, which do not aid the Board in meeting its appropriations. Wherever the abbreviation "Wo. Aux." precedes the amount, the offering is through a branch of the Woman's Auxiliary.

ACKNOWLEDGMENTS.

45

CALIFORNIA—\$14.15

<i>San Diego</i> —St. Paul's, Wo. Aux., General.....	6 35
<i>Santa Ana</i> —Messiah S. S., General.....	6 30
<i>Trustin</i> —St. Paul's, General.....	1 50

CENTRAL NEW YORK—\$85.00

Third District, Junior Aux., Sp. for "Sylvia Burnham Greene" cot in St. Mary's Orphanage, China.....	30 00
Fourth District, Branch Wo. Aux., for "Frederic Dan Huntington" scholarship, Hoffman Institute, Cuttington, Africa.....	55 00

CENTRAL PENNSYLVANIA—\$247.00

<i>Bethlehem</i> —Trinity Church, General.....	27 00
<i>Wilkes Barre</i> —St. Stephen's, Foreign, \$50; S. S., "St. Stephen's" scholarship, High School, Africa, \$40; "St. Stephen's" scholarship, Orphan Asylum, Cape Palmas, Africa, \$50; "St. Stephen's" scholarship, Jane Bohlen School, China, \$40; "St. Peter's" scholarship, St. Agnes' School, Japan, \$40.....	220 00

CHICAGO—\$121.91

<i>Chicago</i> —St. James', Wo. Aux., Foreign.....	5 00
St. John's, General.....	1 60
Transfiguration, General.....	31
Grace, Branch Wo. Aux., "L," for "Maria Brierley Memorial" scholarship, St. John's, Africa.....	40 00
Mrs. D. B. Lyman, Sp. Ladies' Home and Training School, China.....	10 00
<i>Oak Park</i> —Grace, Wo. Aux., "Harriet Gustorf" scholarship, St. Mary's Hall, China.....	20 00
<i>Miscellaneous</i> —Branch Wo. Aux., "Bishop McLaren" scholarship, St. Mary's School, South Dakota, \$30; Sp. for Miss Carter's work, Minnesota, \$15.....	45 00

COLORADO—\$5.00

<i>Denver</i> —St. Mark's, Wo. Aux., Sp. for Southern Florida.....	5 00
--	------

CONNECTICUT—\$659.87

<i>Hartford</i> —Christ Church, "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100.....	500 00
Trinity College Missionary Society, Sp. for endowment of "Trinity College Missionary Society" scholarship, St. John's College, Shanghai, China.....	50 00
"Sadimi," Colored, \$5; Africa, \$5; China, \$5; Japan, \$5.....	20 00
Alice A. Stevens, General.....	5 00
Miss Huntington, Sp. for Williams Hall, China.....	5 00
Mrs. Binney, Sp. for Williams Hall, China.....	2 00
<i>New London</i> —St. James', Domestic.....	16 14
<i>Norwalk</i> —St. Paul's, Sp. for Bishop Quintard, Tennessee.....	20 50
<i>Norwich</i> —Trinity Church, Sp. for Bishop Graves, China.....	11 23
<i>Pine Meadow</i> —St. John's, "A Member," General.....	5 00
<i>Stratford</i> —Christ Church, Foreign.....	25 00

EASTON—\$19.12

<i>Cecil Co. (Elkton)</i> —Trinity Church, General.....	14 47
<i>Kent Co. (Chestertown)</i> —Emmanuel Church, General.....	2 65
<i>Queen Anne Co. (Centreville)</i> —St. Paul's, General.....	2 00

GEORGIA—\$25.00

<i>Macon</i> —Archdeaconry, for the "John Watrus Beckwith Memorial" scholarship in St. Mary's Hall, Shanghai, China.....	25 00
--	-------

IOWA—\$3.10

<i>Hubbard</i> —Miss B. Babcock, Foreign.....	3 10
---	------

KANSAS—\$6.66

<i>Manhattan</i> —St. Paul's, Domestic, \$3.28; Foreign, \$3.38.....	6 66
--	------

KENTUCKY—\$3.50

<i>Louisville</i> —Advent, Mrs. A. Englehardt, Foreign, 50 cts.; Mrs. L. A. Cooke, Indian, \$3.....	3 50
---	------

LONG ISLAND—\$311.97

<i>Brooklyn</i> —Atonement S. S., Domestic and Foreign, \$18.32; Sp. Bishop Talbot's cathedral window, Wyoming and Idaho, \$10.....	28 32
St. Ann's S. S., for "Benjamin C. Cutler" scholarship, Orphan Asylum, Africa, \$50; "Frederick T. Peet" scholarship, St. John's College, China, \$70.....	120 00
St. Clement's, Domestic, \$10; Foreign, \$5.....	15 00
A. E. Orr, for Mr. Forrester's salary, Mexico.....	25 00
<i>Flushing</i> —St. George's, Domestic.....	38 20
Mrs. Alonzo Potter, Wo. Aux., Sp. for rebuilding orphanage, Cape Palmas, Africa.....	25 00
<i>Hempstead</i> —St. George's, Foreign.....	22 40
<i>Jamaica</i> —Grace, Systematic Offering Plan, General.....	38 05

LOUISIANA—\$74.45

<i>New Orleans</i> —Trinity Church, C. M. Pritchard Memorial, Wo. Aux., Miss Suthon's salary, Japan.....	17 25
Annunciation, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	6 00
Christ Church, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	40 80
St. Paul's, C. M. Pritchard Memorial, Wo. Aux., for Miss Suthon's salary, Japan.....	10 40

MAINE—\$31.17

<i>Augusta</i> —St. Mark's, Domestic and Foreign Branch Wo. Aux., Sp. scholarship in All Saints' School, Sioux Falls, South Dakota.....	6 17
	25 00

MARQUETTE—\$10.00

<i>Marquette</i> —J. M. Stone, General.....	10 00
---	-------

MARYLAND—\$232.50

<i>Baltimore</i> —Grace, Sp. Bishop Barker, Olympia.....	110 00
Bishop Penick, General.....	5 00
<i>Baltimore Co. (Towson)</i> —Trinity Church S. S., Sp. Wuhu Church and Clergy House Fund, China.....	2 50
<i>District of Columbia (Washington)</i> —St. Mark's, Sp. Bishop Talbot, Wyoming and Idaho.....	5 00
(Washington)—Trinity Church, Thank Offering, King's Daughters, Wo. Aux., for work of Mr. Chapman, Alaska.....	5 00
Rev. John Cornell, General.....	5 00
<i>Frederick Co.</i> —All Saints', Wo. Aux., Foreign, \$15.75; Indian, \$9.25; Mexico, \$8.....	33 00
<i>Howard Co. (Dorsey)</i> —Miss E. C. Gardner, Sp. for Miss Carter for her lace-work Minnesota.....	25 00
(Dorsey)—Trinity Church, Domestic.....	30 00
<i>Prince George's Co. (Bladensburg)</i> —B. O. Lowndes, General.....	2 00
Indian Aid, Wo. Aux., Sp. Miss Carter, Minnesota.....	10 00

MASSACHUSETTS—\$822.44

<i>Boston</i> —Emmanuel Church, "Two Members," Wo. Aux., Sp. Brierley memorial building, Cape Palmas, Africa.....	2 00
(West Roxbury)—Emmanuel Church, Wo. Aux., Sp. Bishop McKim, Japan.....	50
Church of the Messiah S.S., for "Bishop Randall" scholarship, St. Elizabeth's School, South Dakota.....	60 00
St. John's, Wo. Aux., Sp. Brierley memorial buildings, Cape Palmas, Africa.....	1 00

(South)—St. Matthew's, Alaska, \$2; "H. W. N." Domestic, \$15; Foreign, \$15; Mexico, \$10.....	42 00
St. Paul's, Wo. Aux., Sp. Bishop McKim, Japan, \$2.50; Sp. Brierley memorial buildings, Cape Palmas, Africa, \$12; Sp. "Loving Friends" crib, St. Mary's Orphanage, China, \$2.50; "A Member," Wo. Aux., Sp. Bishop Holly, Haiti, \$5..	22 00
St. Stephen's, "A Member," Wo. Aux., Sp. "Elizabeth" crib, St. Mary's Orphanage, China.....	10 00
Trinity Church, Wo. Aux., Sp. Brierley memorial buildings, Cape Palmas, Africa, 50 cts.; Sp. "Loving Friends" crib, St. Mary's Orphanage, China, 50 cts.; "A Member," Wo. Aux., Sp. Bishop McKim, Japan, \$50; Sp. Bishop Graves, China, \$50; Sp. Bishop Holly, Haiti, \$5.	106 00
Mrs. J. M. Welsh, Sp. St. Paul's College Building Fund, Japan, or for any other purpose Bishop McKim may prefer....	100 00
Mrs. Cheney, Sp. Bishop Graves, China.....	25 00
Cambridge—Christ Church, Wo. Aux., Sp. Christmas gifts, China.....	50
St. John's Memorial, Wo. Aux., Sp. for insurance dues of Rev. T. S. Tyng, Japan, \$12.50; Sp. for Bishop Graves, China, \$5; Sp. "Loving Friends" crib, St. Mary's Orphanage, China, \$5.....	22 50
St. Philip's, Wo. Aux., Sp. Brierley memorial buildings, Cape Palmas, Africa, \$2; Sp. "Loving Friends" crib, St. Mary's Orphanage, China, \$1.....	3 00
Cambridgeport—"Anonymous," General.....	10 00
Chicopee—Grace, Wo. Aux., Miss Mailes' salary, Japan.....	5 00
Edgartown—St. John the Divine, Domestic	3 30
Hyde Park—Miss Grace B. Gidney, Wo. Aux., Sp. for Christmas gifts for China and Japan.....	2 00
Longwood—Church of Our Saviour, Foreign, \$152.06; Wo. Aux., Sp. Christmas gifts, China, 50 cts.....	152 56
Malden—St. Paul's, Wo. Aux., St. Mary's Hall, China.....	2 00
Marblehead—St. Michael's, Domestic, \$7.58; Colored, \$2.....	9 58
Medford—Grace Church, Wo. Aux., Sp. "Loving Friends" crib, St. Mary's Orphanage, China.....	50
New Bedford—Grace, Domestic.....	60 00
Salem—St. Peter's, Rev. Henry Bedinger, Sp. St. Paul's College Building Fund, Japan.....	25 00
Southboro—Rev. Wm. G. Thayer, General.	25 00
Stockbridge—St. Paul's, Domestic, \$40; "All Saints' Day" scholarship, St. Paul's School, South Dakota, \$60; Foreign, \$20	120 00
Taunton—St. Thomas', Wo. Aux., Sp. "Loving Friends" crib, St. Mary's Orphanage, China.....	50
Wakefield—Emmanuel Church, Wo. Aux., Sp. Bishop McKim, Japan.....	5 00
Miscellaneous—"A Friend," Wo. Aux., Sp. "Loving Friends" crib, St. Mary's Orphanage, China.....	2 50
Estate of Mrs. Calvin Page, Wo. Aux., Sp. Mr. Osuga's Orphanage, Japan, \$2.50; Sp. "Loving Friends" crib, St. Mary's Orphanage, China, \$2.50.....	5 00

MICHIGAN—\$334.37

Clinton—St. John's, Wo. Aux., Domestic..	2 25
Detroit—Emmanuel Church, Wo. Aux., Sp. Northern Michigan.....	15 00
St. John's, Mexico, \$20; Sp. Bishop Brewer, Montana, \$50; Sp. Bishop Wells, Spokane, \$35.....	105 00
St. Paul's, Sp. Bishop Wells.....	123 75
Grosse Ile—Branch Wo. Aux., "Joseph B. Harris Memorial" (Medical) scholarship, St. John's College, China.....	8 00
Hillman—Calvary S. S., General.....	50
Jackson—St. Paul's, Wo. Aux., Sp. for Hoffman Hall, Tennessee, \$25; Sp. for Rowland Hall, Utah, \$5; Sp. for Northern Michigan, \$12.50.....	42 50
Tecumseh—St. Peter's, Domestic.....	1 25

Ypsilanti—St. Luke's, Wo. Aux., Alaska, \$5; Salary of Miss Bull, Japan, \$5; Sp. for Foreign Missionaries' Insurance Fund, \$2.....	12 00
Miscellaneous—Branch Wo. Aux., Sp. Bishop A. Leonard, Nevada and Utah.....	10 00
Collection at Quarterly Meeting of Wo. Aux., Sp. St. Paul's School, Tokyo.....	14 12

MILWAUKEE—\$165.00

Milwaukee—St. James', Domestic, \$50; Colored, \$20; Indian, \$10; Foreign, \$10....	90 00
St. Paul's, Domestic, \$15; Colored, \$15; Foreign, \$45.....	75 00

MINNESOTA—\$63.24

Owatonna—St. Paul's, Junior Aux., towards support of a girl in St. Margaret's School, Tokyo, Japan.....	5 00
St. Paul—Ascension, for High School, Africa, \$5.50; S. S., Sp. Bishop Barker, Olympia, \$1.....	6 50
Winona—"Anonymous," Domestic, \$5; China, \$5; Japan, \$5.....	15 00
Miscellaneous—Branch Wo. Aux., Domestic, \$6.84; General, \$7.72; Sp. for salaries of Minnesota missionaries, \$6.84; Sp. for Deaconess' Home, China, \$6.84; Sp. for Brierley memorial buildings, Cape Palmas, Africa, \$10.....	36 74

MISSISSIPPI—\$20.00

Holly Springs—Christ Church, Wo. Aux., General.....	20 00
---	-------

MISSOURI—\$588.93

Louisiana—Calvary, Domestic.....	2 42
St. Louis—Christ Church Cathedral, deaf mute missions, \$58.48; Mrs. Hugh Campbell, Domestic and Foreign, \$10.....	68 48
St. George's, General.....	55 00
St. Peter's, Sp. Bishop Graves, China.....	70 46
St. Thomas', Domestic, \$2.50; Foreign, \$3.40.....	5 90
Wo. Aux., Sp. Bishop Graves, China.....	164 59
Rev. M. Schuyler, D.D., Sp. for Ladies' Home and Training School, Shanghai, China.....	5 00
Mrs. H. N. Davis, Sp. for Ladies' Home and Training School, Shanghai, China.....	50 00
Mrs. V. H. Forster, Sp. for Ladies' Home and Training School, Shanghai, China.....	100 00
Mr. McCreery, Sp. for Ladies' Home and Training School, Shanghai, China.....	5 00
Miscellaneous—Branch Wo. Aux., Offering at the United Missionary Meeting in Christ Church Cathedral, October 27th, General.....	62 08

NEBRASKA—\$2.11

Central City—Christ Church S. S., Wo. Aux., Sp. for S. S. Christmas entertainment in Japan.....	1 61
Rev. A. H. Marsh, Wo. Aux., Sp. for Rev. Milnor Jones, North Carolina, for Valle Crucis Mission.....	50

NEWARK—\$348.85

Madison—M. D. Peake, Domestic, \$1; Foreign, \$1.....	2 00
Montclair—St. Luke's, Domestic, \$101.54; Sp. Bishop Talbot, Wyoming and Idaho, \$101.53.....	203 07
Newark—St. Paul's, "A Friend," Sp. Bishop Graves, China.....	2 00
Orange—Grace S. S., Sp. for Bishop Talbot	10 00
Rutherford—Grace S. S., Domestic, \$10.89; Foreign, \$10.89.....	21 78
Tenafly—Mrs. E. B. Browning, Sp. for Ladies' Home and Training School, China.....	100 00
Miscellaneous—Branch Wo. Aux., travelling expenses of secretary, General.....	5 00
Rev. Henry V. Degen, General.....	5 00

NEW HAMPSHIRE—\$169.19

<i>Charlestown</i> —St. Luke's, Domestic and Foreign.....	5 26
<i>Claremont</i> —Trinity Church, Domestic, \$38.71; Indian, \$11.87; Colored, \$15.70; Foreign, \$28.65.....	94 93
<i>Concord</i> —St. Paul's, Colored.....	13 00
St. Paul's School Chapel, Foreign.....	50 00
<i>Littleton</i> —All Saints', Foreign.....	6 00

NEW JERSEY—\$236.00

<i>Elizabeth</i> —Christ Church, Domestic, \$20; Colored, \$5.....	25 00
<i>Moorestown</i> —Trinity Church, Wo. Aux., Sp. for Miss Carter's lace-teacher, Minnesota.....	5 00
<i>Mt. Holly</i> —St. Andrew's, Wo. Aux., Sp. for Miss Carter's lace-teacher's salary, Minnesota.....	6 00
<i>Plainfield</i> —Grace, for "Agnes Waterbury Rodman Memorial" scholarship, St. Mary's School, Rosebud Agency, South Dakota, \$60; Wo. Aux., Sp. for Miss Carter's lace-teacher, Minnesota, \$5.....	65 00
<i>Vineland</i> —"A Friend," Foreign.....	2 00
<i>Woodbury</i> —Christ Church, Wo. Aux., Systematic Offerings, Domestic.....	8 00
<i>Miscellaneous</i> —Branch Wo. Aux., Sp. for Kimura San, at discretion of Bishop McKim, Japan.....	125 00

NEW YORK—\$2,449.84

<i>Bedford</i> —Miss Keeler, Domestic.....	1 00
<i>Brewsters</i> —St. Andrew's, Junior Aux., Sp. for Christmas gifts for China and Japan.....	2 00
<i>Castleton</i> —St. Mary's, Wo. Aux., for salary of Miss Williamson, Japan, \$11; Sp. for Brierley memorial building, Cape Palmas, Africa, \$4.....	15 00
<i>Clifton</i> —St. John's, Wo. Aux., Sp. for Miss Mailes' Bible-reader, Japan, \$20; for salary of Miss Williamson, Japan, \$15; Sp. for Brierley memorial building, Cape Palmas, Africa, \$5.....	40 00
<i>Hyde Park</i> —St. James', Sp. for Bishop McKim's hospital, Tokyo, Japan (of which Wo. Aux., \$10).....	20 00
<i>New Brighton</i> —Christ Church, Wo. Aux., for salary of Miss Williamson, Japan, \$27.50; Sp. for Brierley memorial building, Cape Palmas, Africa, \$5.....	32 50
<i>Newburgh</i> —St. George's, General.....	30 84
<i>New York</i> —Annunciation, Domestic, \$100.87; Foreign, \$31.50.....	132 37
Calvary, "A Member," Domestic, \$250; Indian, \$50; Colored, \$100; Foreign, \$100.....	500 00
Holy Trinity Church, Young Woman's Church Club, Wo. Aux., Sp. for Deaconess' Home, China.....	48 00
Grace, Domestic, \$10; Foreign, \$10.....	20 00
Heavenly Rest, "Missionary Pocket," General, \$2.75; Sp. for Bishop McKim, Japan, \$20.....	52 75
St. Ann's, Wo. Aux., Sp. for Rev. Mr. Morris, Brazil.....	10 00
St. Bartholomew's, Sp. for S. W. K. Shannon, \$15; "A Member," through Niobrara League, Sp. for Bishop Whipple, Minnesota, \$100.....	115 00
St. George's, offering at consecration of Bishop Rowe, for Alaska.....	269 02
St. James', "A Thank Offering," Wo. Aux., Sp. for Miss Perry's work in Japan.....	25 00
St. John the Evangelist's, Wo. Aux., for church being erected at Cape Mount, Africa.....	58 00
St. Michael's, General.....	3 90
St. Peter's, General.....	1 00
St. Thomas', Young Woman's Missionary Society, Wo. Aux., Miss A. B. Halsted, for Mexico.....	30 00
Miss H. L. Bogert, Wo. Aux., Sp. for Rev. F. L. H. Pott, China.....	25 00
Miss C. Jay, Wo. Aux., Sp. for scholarships at All Saints' School, South Dakota.....	25 00

"S. I. K.," Wo. Aux., General.....	25 00
"A Thank Offering," through Miss M. G. Whitlock, Wo. Aux., Sp. for Bishop McKim, for Grace Church, Obama, Japan.....	250 00
"A Friend," General.....	25 00
Mrs. H. G. Batterson, Sp. at discretion of Bishop McKim, Japan.....	100 00
Mrs. R. B. Duane, for "Howard Duane Memorial" scholarship, St. Paul's College, Tokyo, Japan.....	20 00
Frederick Gallatin, for Mexico.....	50 00
Alice Keteltas, Domestic, \$25; Foreign, \$25.....	50 00
Mary Newbold Lawrence, Domestic.....	5 00
Maria Louise Taylor, General.....	1 00
Mrs. George Cabot Ward, through Niobrara League, for "William Lewis Morris, Jr." (in Memoriam) scholarship, St. Elizabeth's School, South Dakota.....	60 00
<i>Red Hook</i> —Christ Church S. S., General.....	25 00
<i>Richmond</i> —St. Andrew's, Wo. Aux., for salary of Miss Williamson, Japan, \$17.25; Sp. for Brierley memorial building, Cape Palmas, Africa, \$5.....	22 25
<i>Sing Sing</i> —Trinity Church, General.....	69 87
<i>Westchester</i> —St. Peter's, Wo. Aux., for "Kebble" scholarship, St. Mary's Hall, Shanghai, China.....	45 00
<i>Yonkers</i> —"Trust," Domestic.....	10 00
St. John's, through Niobrara League, Sp. for Miss Reed's salary, South Dakota.....	105 00
<i>West New Brighton</i> —Ascension, Wo. Aux., for salary of Miss Williamson, Japan, \$29.25; Sp. for Brierley memorial building, Cape Palmas, Africa, \$5.....	34 25
<i>Miscellaneous</i> —Foreign Committee, Wo. Aux., Sp. for Teachers' House, Shanghai, China.....	60 49
"P," Wo. Aux., Sp. for Mrs. Buford, Virginia.....	2 00
Dutchess Co. Branch Wo. Aux., Sp. for Bishop McKim, for Tokyo Hospital, Japan.....	12 60
Orange Archdeaconry Branch Wo. Aux., Sp. for Rev. Isaac Dooman, Japan.....	21 00

OHIO—\$153.67

<i>Cleveland</i> —Trinity Cathedral, Domestic.....	140 51
<i>Niles</i> —St. Luke's Mission S. S., Lenten Offering, General.....	6 00
<i>Oberlin</i> —Christ Church, Domestic.....	1 40
<i>Warren</i> —Christ Church, for China.....	5 76

OREGON—\$4.36

<i>Astoria</i> —Grace, Junior Aux., for High School, Africa.....	4 36
--	------

PENNSYLVANIA—\$2,611.03

<i>Andalusia</i> —Mr. Chas. R. King, for salary of Rev. Mr. Forrester, Mexico.....	50 00
<i>Lower Merion</i> —Church of the Redeemer, Junior Aux., Sp. for Rev. Hudson Sawyer, Auburn, Maine.....	10 00
<i>Media</i> —Christ Church Guild, Foreign.....	25 00
<i>Norristown</i> —Miss Elizabeth Brown, through Wo. Aux., Sp. for Christmas gifts for China and Japan.....	1 00
<i>Philadelphia</i> —Advocate, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
Ascension, Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund.....	2 00
(<i>Germantown</i>)—Calvary, Indian Hope Association, Indian, 75 cts.; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2.....	2 75
Calvary Monumental, Indian Hope Association, Indian.....	5 00
(<i>Germantown</i>)—Christ Church, Mary A. Todd, Sp. Miss Sybil Carter's Indian work.....	20 00
Church of the Covenant, Indian Hope Association, for "Band of Worship" scholarship, St. Paul's School, South Dakota.....	30 00

(Mt. Airy) —Grace, Indian Hope Association, Indian, \$2; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; S. S., for "Rev. S. C. Hill" scholarship, St. John's Mission, Africa, \$25.....		29 00
Holy Apostles', Wo. Aux., for salary of Miss Malles, Japan.....		12 00
Holy Trinity, for Japan, \$25; Sp. for furnishing Epiphany Hall, Africa, \$30; "Members," Sp. for Phillips Brooks' Memorial, Africa, \$500.....		555 00
Church of the Mediator, Wo. Aux., salary of Miss Malles, Japan.....		5 00
St. Andrew's, Indian Hope Association, Indian.....		6 00
(West) —St. Andrew's, Wo. Aux., Sp. for Valle Crucis mission, Asheville, \$1; Infant School, Wo. Aux., Sp. for Christmas gifts, China, \$10.....		11 00
St. George's Mission Chapel, Branch of Girls' Friendly Society, Wo. Aux., Sp. St. Mary's Hall, China.....		2 00
St. James', Sp. for Bishop Graves for his school work, China, \$20; Sp. for Rev. L. W. Applegate for work, Olympia, \$5; Indian Hope Association, Indian, \$50; Wo. Aux., Sp. Bishop Graves' work, China, \$20; Sp. for Valle Crucis mission, Asheville, \$5; salary Miss Malles, Japan, \$25; Sp. for St. John's Building, Osaka, Japan, \$5.....		130 00
(Kingsessing) —St. James' Ladies' Guild, \$81.65; S. S., \$100; Sp. for steam launch, Alaska.....		181 65
St. Jude's, Domestic, \$50 Indian Hope Association, Sp. for Indians, Florida, \$5		55 00
St. Luke's, Indian Hope Association, Indian.....		75 00
(Germantown) —St. Luke's, Indian Hope Association, Indian, \$5; Wo. Aux., for salary of Miss Malles, Japan, \$50.....		55 00
St. Mark's, Indian Hope Association, Indian, \$2; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$4.....		6 00
(Frankford) —St. Mark's, Indian Hope Association, Indian.....		3 50
St. Matthias', Sp. for steam launch, Alaska.....		25 00
(Chestnut Hill) —St. Paul's, Domestic, \$160; Colored, \$50; Indian Hope Association, Indian, \$25; Wo. Aux., Sp. for Foreign Missionaries' Insurance Fund, \$2; salary Miss Malles, Japan, \$15.....		252 00
(Germantown) —St. Peter's, "A Member," Sp. for St. Paul's College Building Fund, \$100; Wo. Aux., Sp. for Valle Crucis mission, Asheville, \$3; salary Miss Malles, Japan, \$3; Sp. for Foreign Missionaries' Insurance Fund, \$2; "Members," Sp. at discretion of Bishop McKim, \$12.....		120 00
St. Simeon, Sp. for Bishop McKim, Japan.....		26 87
St. Stephen's, Domestic.....		125 91
(Roxborough) —St. Timothy's, Domestic, \$114.80; Foreign, \$114.80; Sp. for Bishop Walker, North Dakota, \$5; Sp. for Bishop Quintard, Tennessee, \$100; Sp. for Bishop Neely, Maine, \$100; Sp. for Bishop Spalding, Colorado, \$100.....		534 60
(West) —Church of The Saviour, Indian Hope Association, Indian.....		25 00
(Southwark) —Trinity Church, Sp. for steam launch, Alaska.....		25 00
Rev. S. D. McConnell, D.D., Sp. for steam launch, Alaska.....		10 00
Rev. W. N. McVickar, D.D., Sp. for steam launch, Alaska.....		13 75
"Cash," Sp. Bishop Graves' work, China.....		30 00
Mrs. Rigel, Sp. for Bishop Graves, China.....		10 00
Mrs. Jackson, Sp. for Bishop Graves, China.....		5 00
Miss Landell, Sp. for Ladies' Home, Shanghai, China.....		100 00
Mrs. Edw. Shippen, Wo. Aux., Sp. for Valle Crucis mission, Asheville.....		2 00
Domestic Committee, Wo. Aux., Sp. for Valle Crucis mission, Asheville.....		14 00
Foreign Committee, Wo. Aux., Sp. for Christmas gifts, Japan.....		13 00
Foreign Committee, Wo. Aux., Sp. for Dr. S. L. Walrath for Christmas gifts, Africa.....		5 00
PITTSBURGH —\$150.31		
Erie—St. Paul's, Wo. Aux., Sp. for Southern Florida.....		5 00
Pittsburgh—Calvary, "A Friend," Sp. for Bishop Graves, China, \$25; Wo. Aux., "A Member," Sp. for Southern Florida, \$25; Sp. for scholarships, All Saints' School, South Dakota, \$25.....		75 00
St. Andrew's, Wo. Aux., Sp. for Southern Florida.....		5 00
Trinity Church, Sp. for Bishop Graves' work, China.....		65 31
QUINCY —\$12.00		
Peoria—Jas. and Nettie Dickinson, General.....		2 00
Princeton—Mrs. H. D. Smith, Domestic, \$5; Foreign, \$5.....		10 00
RHODE ISLAND —\$207.60		
Newport—Trinity Church, Foreign.....		48 10
Pawtucket—Miss Addie D. Cook, Foreign.....		2 00
Providence—St. Stephen's, through Indian Aid Society, toward salary of Mrs. J. F. Johnstone, St. Paul's School, South Dakota.....		100 00
"Two Friends," Colored.....		15 00
Warren—St. Mark's, Missionary Brotherhood, Domestic, \$21.25; Foreign, \$21.25.....		42 50
SOUTH CAROLINA —\$53.50		
Beaufort—"Anonymous," Wo. Aux., General.....		1 50
Cheraw—"Part of Tithe," Indian.....		5 00
Spartanburg—Advent, Wo. Aux., for "Maurice Moore" scholarship, St. Agnes' School, Osaka, Japan, \$20; "Morgan C. Manning" scholarship, St. Mary's Hall, Shanghai, China, \$25.....		45 00
Mrs. C. E. Means, Sp. for Miss Muir's School, Greece.....		2 00
SOUTHERN OHIO —\$65.77		
Cincinnati (Walnut Hills)—Advent "Our Girls" Wo. Aux., Sp. for Miss Carter, Minnesota, for cushions.....		18 00
Christ Church, Wo. Aux., Sp. for Miss Carter's lace teacher, Minnesota.....		10 00
St. Mark's, Deaf Mute Mission, Domestic "A Churchman," General.....		1 50
Dayton—St. Clement's, Deaf Mute Mission, Domestic.....		3 00
Springfield—Heavenly Rest, for mission work in Alaska.....		75
Miscellaneous—Branch Wo. Aux., Sp. for Bishop Brooke, Oklahoma.....		7 52
25 00		
SOUTHERN VIRGINIA —\$40.25		
Dinwiddie Co.—Bristol Parish, St. John's, "E. H. E.," \$25, S. S., \$5.25, for Alaska.....		30 25
Isle of Wight Co.—Smithfield Branch Wo. Aux., Sp. for support of a girl in Mr. Osuga's Orphanage, Japan.....		10 00
SPRINGFIELD —\$4.85		
Cairo—Church of the Redeemer, Colored, \$1.50; General, \$1.90; Foreign, \$1.45....		4 85
TENNESSEE —\$72.66		
Nashville—Advent, Domestic and Foreign.....		4 36
Christ Church, Miss Ella Bonner, Foreign.....		45 50
Sevanee—Ministering Children's League, through Wo. Aux., Sp. for St. Mary's Church, Dallas, Northern Texas.....		10 00
Somerville—St. Thomas' S. S., General....		12 80
TEXAS —\$1.50		
Columbia—St. Luke's, Mrs. Jessie Seabourne, Foreign.....		1 50
VERMONT —\$10.10		
Burlington—Gertrude M. Denison, General.....		1 00
White River Junction—St. Paul's, General, \$4.10; S. S. Lenten Offering, for China, \$5.....		9 10

VIRGINIA—\$24.03

<i>Henrico Co. (Richmond)</i> —Monumental, Young Girls' Society, Wo. Aux., Sp. for scholarship, Mr. Osuga's Orphanage, Japan.....	10 00
<i>Prince William Co. (Haymarket)</i> —St. Paul's, Domestic, \$2.35; Foreign, \$3.80; General, \$4.72.....	10 87
<i>Westmoreland Co. (Oak Grove)</i> —St. Peter's S. S., Sp. for Orphanage, Japan.....	3 16

WESTERN MICHIGAN—\$31.65

<i>Battle Creek</i> —St. Thomas', Wo. Aux., Colored.....	10 00
<i>East Jordan</i> —Church of the Redeemer, General.....	1 40
<i>Grand Rapids</i> —Grace, Foreign.....	3 00
St. Mark's S. S., Sp. for Bishop Brooke, Oklahoma.....	6 00
<i>Hastings</i> —Emmanuel Church, Wo. Aux., for "Somerville" scholarship, Thurston Station, Cape Palmas District, Africa.....	6 25
<i>Kalamazoo</i> —Mrs. C. A. Van Deusen, Wo. Aux., Sp. for Domestic Contingent Fund.....	5 00

WEST MISSOURI—\$3.88

<i>St. Joseph</i> —Christ Church Tithed Rectors' Fund, Foreign.....	3 88
---	------

WESTERN NEW YORK—\$470.73

<i>Branchport</i> —"F. T. R.," Foreign.....	5 00
<i>Buffalo</i> —Church of the Good Shepherd, Wo. Aux., Sp. for Bishop Wells' School, Spokane, \$2.50; for salary of Miss Francis, South Dakota, \$2.50.....	5 00
<i>Geneva</i> —Trinity Church, Sp. for Bishop Neely, Maine, \$47.87; Sp. for Bishop Graves, China, \$40; Wo. Aux., Sp. for Bishop Wells' School, Spokane, \$5; Sp. for Bishop Graves' insurance, China, \$5; Sp. for Bishop Gray's Indian work, Southern Florida, \$5.....	102 87
<i>Palmyra</i> —Mrs. Webster, Colored.....	5 00
<i>Rochester</i> —Christ Church, Wo. Aux., Sp. for Bishop Wells' School, Spokane, \$10; Sp. Bishop Gray's Indian work, Southern Florida, \$2; Sp. for Bishop Graves' insurance, China, \$5.....	17 00
St. Luke's, Domestic (of which through Wo. Aux., \$267.25), \$300.46; Girls' Friendly Society, Junior Aux., Sp. for support of Fountain Duke in the Jaeger Orphanage, Lynchburg, Southern Virginia, \$2; S. S., Sp. for a window in Bishop Talbot's Cathedral, Laramie, Wyoming, \$10.....	312 46
<i>Miscellaneous</i> —Babies' Branch, Colored... "X.," General.....	3 40 20 00

WEST VIRGINIA—\$60.11

<i>Martinsburg</i> —Trinity Church, Sp. for Bishop Brooke's work in Oklahoma....	5 66
<i>Weston</i> —St. Paul's, Sp. for Rev. J. L. Patton's School, Japan.....	21 12
<i>Wheeling</i> —St. Luke's, Sp. Bishop Brooke, Oklahoma.....	33 33

DULUTH—\$13.47

<i>Alexandria</i> —Emmanuel Church, General....	10 00
<i>Lathrop</i> —Mission, General.....	1 22
<i>Richwood</i> —Holy Apostles', Japan.....	2 25

NORTH DAKOTA—\$4.20

<i>Grand Forks</i> —St. Paul's, General.....	4 20
--	------

OLYMPIA—\$5.03

<i>New Castle</i> —Mrs. McKnight S. S.,* General.....	5 03
---	------

SOUTH DAKOTA MISSION—\$11.00

<i>Fort Pierre</i> —St. Peter's, Domestic, \$1; Foreign, \$1.....	2 00
<i>Pierre</i> —Trinity Church, Domestic, \$4.50; Foreign, \$4.50.....	9 00

SOUTHERN FLORIDA—\$2.50

<i>Longwood</i> —Christ Church, contents of Missionary Pocket, General.....	2 50
---	------

THE PLATTE—\$6.92

<i>Farnham</i> —Mission, Domestic.....	62
<i>North Platte</i> —Church of Our Saviour, Wo. Aux., salaries of women workers.....	6 30

WESTERN TEXAS—\$10.60

<i>Morris Ranch</i> —Mission, Domestic and Foreign.....	2 50
Babies' Branch, through Wo. Aux., for St. George's Hall, Cape Mount, Africa, \$3.95; Sp. for St. John's Orphanage, Osaka, Japan, \$4.15.....	8 10

MISCELLANEOUS—\$7,718.35

— Sp. for Dr. Boone, China.....	5 00
— Sp. for Bishop F. R. Graves, China.....	1 00
A Thank Offering for "E. S. G.," Domestic, \$10; Foreign, \$10.....	20 00
"Lieut. F.," U. S. Navy, birthday Thank Offering, Colored.....	5 00
Church Students' Missionary Association, reimbursement for outfit and travelling expenses of Rev. D. T. Huntington, China.....	485 65
"H. S. B.," for Rev. Mr. Forrester's salary, Mexico.....	5 00
Offering taken General Convention Gethsemane Church (of which S. S., \$50.42), General.....	120 64
Dividend on 5 shares American News Co. stock, from estate of Anna T. B. DeWitt for "Clinton T. DeWitt" (In Memoriam) scholarship, St. Mary's School, South Dakota.....	5 00
Woman's Auxiliary, United Offering 1895, Sp. for the endowment of the Episcopate in a missionary jurisdiction subject to the approval of the Board of Missions (additional).....	494 25
Interest, Domestic, \$4,427.58; Foreign, \$2,008.88; Special, \$140.35.....	6,576 81

FOREIGN—\$25.00

<i>China, Shanghai</i> —St. Mary's Hall, Wo. Aux., Sp. for support of day schools, China.....	25 00
---	-------

LEGACIES—\$3,300

<i>W. N. Y., Geneva</i> —Estate of James Simons, Domestic.....	3,300 00
--	----------

Receipts for the month.....	\$22,618 59
Amount previously acknowledged.....	93,804 23

Total contributions, legacies and specials

from September 1st, 1895.....	\$116,422 82
-------------------------------	--------------

PRINTED MATTER FOR DISTRIBUTION.

GENERAL.

- No. 516. The Advent and Epiphany Appeal, 1895-'96.
- No. 517. Bishop McLaren's Sermon before Board of Missions in Minneapolis.
- No. 435. Systematic Giving. By a Country Editor.
- No. 443. Brief Statement of Facts about Domestic and Foreign Missions.
- No. 418. A Missionary Catechism for Lent.
- No. 521. The Worship of God in Missions. By Bishop Penick.
- Pledge Cards and Pockets for contributions for support of Missions.
- Psalms, Lessons, Collects and Hymns for Missionary Meetings.
- At Mid-Day Pray for Missions.

DOMESTIC.

The Sixtieth Report upon Domestic Missions, with the Reports of the several Missionary Bishops and of the Commission on Work among Colored People, for the last year. [Single copies and small parcels.]

Copies of the following leaflets and pamphlets on Domestic Missions will be supplied gratuitously, in any number, upon application. In ordering any of them please ask for — copies of Leaflet No. —, designating it by the capital letter or number prefixed :

- No. 443. Brief Statement about Domestic Missions.
- No. 518. Annual Report on Domestic Missions to September, 1895. [For distribution before collections.]
- B. The Oregon Mission. (Now a Diocese.) By Bishop Morris.
- F. The Colorado Mission. (Now divided into a Diocese and a Mission.) By Bishop Spalding.
- L. The Northern Texas Mission. By Bishop Garrett.
- M. The Western Texas Mission. By the late Bishop Elliott.
- N. The Montana Mission. By Bishop Brewer. (New, 1894.)
- O. Our Domestic Missions. (A leaflet for children.) Ninth edition, with picture of Bishop Rowe.
- No. 284. Experiences of an Indian Missionary. [Third Edition.] By the Rev. Henry Swift.
- No. 451. Rosebud Mission, South Dakota. (Illustrated.)
- No. 520. Boarding Schools in South Dakota, and List of Scholarships in the Indian Field. (By Bishop Hare. 1896.) [In press.]
- No. 508. Alaska and its Missions. (Illustrated.)

FOREIGN.

The Sixtieth Report upon Foreign Missions, with the Reports of the several Missionary Bishops, for the last year. [Single copies and small parcels.]

Copies of the following sermons, addresses, etc., will be mailed singly, without charge, to any address upon application. Please order by the number.

- No. 20. The Choice of Missionary Work with Special Reference to Japan. By the Rev. T. S. Tyng.
- No. 22. Foreign Missions. By Bishop Littlejohn.
- No. 196a. An Historical Sketch of the Japan Mission, Illustrated. (3d edition.) Revised, 1893.
- No. 242a. An Historical Sketch of the China Mission, Illustrated. (Third edition.) Revised, 1893.

The following leaflets will be supplied gratuitously in packages for distribution, unless otherwise specified. Please order by the number.

- No. 519. Annual Report on Foreign Missions to September, 1895. [For distribution before collections.]
- No. 464. The Great Commission. Brief statement for distribution before collections.
- No. 476. America in Africa. Paper read by the General Secretary before the African Congress in Chicago, 1893.
- No. 134. Missionary Work in Japan. Revised, 1892. (For children.)
- No. 144. Our Missions in China. Revised, 1892. (For children.)
- No. 195. A Sketch of the Japan Mission. Revised, 1894. (Brief.)
- No. 210. The Foundings and Beginnings of our Foreign Missionary Work. By the Rev. S. F. Hotchkin.
- No. 259. Our Mission Schools in Africa. Revised, Dec., 1895. (For children.)
- No. 443. A Brief Statement about Foreign Missions. Revised, 1895.
- No. 505. Results of the Work of the American Church in Foreign Missions. By the Rev. J. Kimber.
- No. 515. Something about the African Mission. (1895.) By Bishop Ferguson. (Illustrated.)

Address REV. WM. S. LANGFORD, D.D., *General Secretary*,

CHURCH MISSIONS HOUSE, FOURTH AVENUE AND TWENTY-SECOND STREET, NEW YORK.



A DAKOTAH INDIAN FAMILY OF MENDOTA, MINNESOTA.